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## The Term Question.

*A Plea for Comprehension.*

BY REV. G. G. WARREN.

THERE are certain positions taken up by earlier combatants in the great controversy on Terms that are clearly indefensible. There is now a general consensus of opinion on certain questions that were once hotly disputed. It seems worth while therefore to rail off these parts of the battlefield in the hope that the strife may the sooner cease. I should like to call attention to three or four things about which discussion need not be controversial. I should like also to make an appeal not so much to those who are on the other side, as to those whose terminology is what I have always been accustomed to.

I. Notwithstanding a recent letter in the RECORDER, I venture to name as the first matter that might be ruled out of the discussion such prophecies as were formerly made by both sides, that the term used by the other side was so "inextricably mixed up in the idolatrous nature-cult that it is impossible to build a stable church or a sound theology with that word as a foundation." The Boxer troubles have put all that sort of talk out of date. If those who accepted martyrdom had used one set of terms and those who recanted had used another, then the Term Controversy would have been settled in accordance with the prophets who happened to be right. Though the troubles did not settle the matter in that way, they surely have settled the question as to whether Christians who call God "Shang-Ti," are stable or not. As to "sound theology" the phrase

has rather a smack of Sydney Smith's capital definition of "orthodoxy," i. e., "my doxy"; "*sound* theology" is of course "my theology"; still a man who would describe Dr. Faber's theology as unsound, because he used "Shang Ti," or Dr. Nevius's, because he used "Sheng," might just as well go on to say that he would "decline all controversy as not likely to do any good!"

2. 上帝 *is not a translation of God.* There still is some amount of controversy as to the propriety of using "Shang Ti" for the name of God; but there is none as to whether it is a *translation* of the word. We are all agreed that the phrase consists of two words, one of which is a noun and the other an adjective limiting the application of the noun. We may all together take a step further than that; the noun "Ti," without the limiting adjective, is applied to persons who are not divine. Surely nobody objects to the Chinese calling their Emperor "Huang Ti," nobody forbids the use of the term to Christians as we should certainly forbid the use of any word that even implied the Emperor was divine. We should utterly ban the use of "Almighty" of any earthly sovereign. The fact that no church has ever desired its members not to use the "Ti" for the Emperor, shows that no church has regarded "Ti" as necessarily implying divinity.

3. A third thing on which we are all agreed is that the Chinese being idolaters have wrong notions about God and things divine. Now *wrong notions always need wrongly used words to express them.* We deny the right of the word "God" to a plural form, or to a Chinese equivalent, i. e., to qualification by any other numeral adjective than "one." To us the word is emphatically a singular noun; its plural is an abuse of the word brought about by an abuse of the idea. From this it follows that Chinese usage of words by which the notion of "gods many" is expressed is like the English usage—logically wrong even if it is grammatically right. When my friend asks me "Which of the half dozen or more Shangtis is supposed to represent the true God?" the correct answer is the same as when he in his turn is asked "which of the ten thousand (more or less) Shengs is the true one?" "Not one of them."

It seems to me that the real vortex of the controversy is not concerned with the use or non-use of "Shang Ti." The thing which keeps the Term Controversy in existence is the use of the word "Sheng" by one party to represent "Spirit."

It is on this, the crucial question, that I venture to add a fourth statement that seems to me incontrovertible. *There is a wide borderland in which the terms "God" and "Spirit" overlap.* In Christianity this statement is abundantly proved by our Lord's word: "God is Spirit;" and also by the scriptural usage of "Holy Spirit" to designate the Third Person in the Trinity. Anything done by the Holy Spirit, is "divine;" anything connected with God, is "spiritual." Any reader can satisfy himself with but little trouble that there are numbers of passages, even in the works of careful writers who weigh their words, in which either of these words might be substituted for the other without any perceptible change in the meaning of the passage.

If this is true about Christian writings how much more does it hold good for Chinese writings? When we think how the genius of the Chinese language—both written and spoken—seems to be wholly on the side of obliterating shades of difference between synonyms; when we consider that there is an almost complete absence of that clearness which is inseparable from truth in Chinese ideas of things divine and spiritual, we must not expect to find any word fitted to express "God" that is not also fitted to express Christian thoughts on "Spirit," or *vice versa*.

Yet there are a few questions that seem to me to test the correct use of "Sheng." (Let me here say that I am a member of a Mission which uses only "Shang Ti" versions of the Scriptures and other devotional literature, and that as far as I am personally concerned I have never felt any more reason for not calling God "Shang Ti" than I have for not calling Him the "Supreme Ruler.") There are certain things that compel me to think that "Sheng" means "God" rather than "Spirit" when the two ideas draw apart from each other.

First, what is the English for 雷神? Would any body free from the bias of pre-conceptions on this controversy ever think of saying it was "thunder spirit?" Next, am I right or wrong in saying, when preaching in the street chapel, or when praying in the worship chapel, that "Shang Ti" is 獨一無二的神? Of course God is not "the one and only Spirit." Would any of my brethren who use "Shang Ti" and who take their share in the daily preaching in the street chapel like to say to the heathen that the words "千神萬神" are not incorrect? There are thousands and ten thousands of "spirits." Lastly,

what explanation would be given to any one who asked the meaning of “假神?” A “false spirit” is a being which is truly a spirit but which acts or tells a falsehood; a “false god”—at least, so say those who agree with St. Paul—is a demon (I Cor. x. 20), but it is not a god (Gal. iv. 5). Which of these two explanations would any missionary give to a heathen enquirer?\*

Whether, however, others come to the conclusion to which I have been driven in “Sheng” or not, I venture to make one appeal. The very same kind of test which seems to me to have put out of court all statements that Christians cannot have a “sound theology” if they speak of God as “Shang Ti,” equally puts out of court all statements that Christians cannot have clear views of the Holy Spirit if they call Him “Ling.” If it were possible to have a dozen *well trained preachers*, half of whom used “Sheng” for “Spirit” and half of whom used “Ling” closely examined as to their views on the Holy Spirit and spiritual matters, does anybody think that the result would show any difference whatever in their knowledge that would clearly be attributable to the particular term used? For my part I feel as certain that our Chinese brethren can be taught clear ideas as to “Spirit” by using either “Sheng” or “Ling” as I do, that without such teaching neither word will give them clear ideas. But it is incumbent on all of us who feel that way to use “Ling” for “Spirit.” It is quite impossible for our brethren who use “Sheng” to represent “God” to use it also for “Spirit;” it is not impossible for us who use “Shang Ti” for “God” to use “Ling” for “Spirit.” I appeal, therefore, for union in the nomenclature of “Spirit.” I acknowledge I do not altogether like “Ling.” It does well as an adjective or adverb, it sounds to my ears somewhat uncouth as a noun. And yet one of the most unsatisfactory of arguments is that based on feelings of this sort. Who is there that cannot recall many instances of phraseology that when first heard seemed out of the question because of their roughness, but usage has rubbed and polished them down till now they slip

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\*I venture to say that a study of Dr. Mateer's very careful and large collations of passages from Chinese writers containing the word 神 will lead others to the conclusion that they led me to, viz., that in perhaps a majority of passages the English rendering might be either “god” or “spirit;” in a minority “god” rather than “spirit.” I failed to find one where it would be clear that “spirit” only and not “god” would furnish the correct term. (Of course, I include the adjectival or adverbial form of the word under the noun.)



off the lips as smoothly as possible. For the help it will give in the settlement of the Term Question it would be worth while putting ourselves to much more trouble than is involved in the substitution of "Ling" for "Sheng."

There is one more fact that seems to me worth noting: Japan uses "Sheng" for "God" and "Ling" for "Spirit." No one can doubt that Japan is going to influence China more and more; and Japanese terminology will bulk largely amongst the influencing factors. The weight of Japanese influence on the Term Question will be one that must be reckoned with.

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## Father Nicolai and the Holy Church.

BY K. ISHIKAWA, in the *Fukuin Shimpō*.

FATHER NICOLAI first came to Japan as a missionary in 1861, or the first year of Bunkyu, sixth month, before the writer was born. He was then twenty-four years old. From that time to this, almost fifty years, he has had but a single purpose—evangelization—and his labors have resulted in the establishment of the *Sei Kyōkwai* Holy Church).

Few of us to-day can realize the difficulties of his environment during this half-century, the suspicion and hatred of which he has been the object. But he himself does not seem to think that his difficulties have been great or unusual. He seems to think it a matter of course that those who propagate the Christian religion should encounter the opposition of men.

He began his work in Hakodate about the time of the Restoration (1867-8). At that time Hakodate was the rendezvous of the defeated adherents of the Tokugawa and other malcontents from the provinces. Many of them sought the acquaintance of Father Nicolai. On this account the leaders of the victorious Sat-Chō party came to regard him with suspicion as a Russian spy, and all who associated with him were looked upon as friends of the lost cause of the Tokugawa and enemies of the existing government. This foolish suspicion against Nicolai is not entertained by any to-day, but until a few years ago it was widely held.

And again, on account of the transactions with the Russian government *re* the Kurile Islands and other matters, Russia came to be regarded by the Japanese as an unfriendly country; and as the name of Father Nicolai was better known than

even those of the Russian Minister and Consuls, whenever the word "Russia" was named, Bishop Nicolai was thought of, and since the people hated Russia, they came to hate the name of Nicolai.

Such was the evil condition of Japanese society in which he had to do his work as a missionary, a very different condition from that which met the missionaries from England, America, France and Germany, who had in their favor the incoming tide of Western civilization.

But his greatest difficulties were not those from without, but internal. It has been a common opinion that the Russian church bore the expenses of this mission—a very great mistake. There is no special fund in the Russian church for foreign missions. There is a small Foreign Mission Society, but its object is evangelization in Siberia and other frontier regions of Russia. It does not lay stress on foreign missions proper. Its contributions to the Japan Mission from the first year of Meiji (1868) have been very meagre, and even to-day there is no increase in the appropriations. Hence, since nothing could be accomplished with the meagre grant from the Mission Society, Bishop Nicolai has, with great difficulty, procured funds from individuals from year to year. These individual contributions have come mainly from priests in Russia, rarely from nobles and rich merchants. And since these gifts were insufficient, he has used the whole of his episcopal salary for the work.

The expenses of the Mission in all its departments, including schools, printing, buildings, repairs, etc., do not exceed Yen 72,000 or 73,000 (\$36,000). The difficulty of maintaining such a mission on so small a sum is truly great.

And what of the organization which is carried on at such small cost? The number of churches whose pastors and evangelists are supported by the Mission is over 200. Those churches are able to bear, as a rule, only their incidental expenses; there being scarcely any self-supporting churches. The salaries of pastors and evangelists are all paid from the treasury of the Central Church in Tokyo. This fact is greatly to the shame and grief of the members of the *Sei Kyōkwai*.

At present the membership of the *Nihon Sei Kyōkwai* totals 27,966. There are forty pastors (priests), 140 evangelists, about thirteen editors and translators, seven or eight professors in a theological school, twelve or thirteen teachers in a girls'

school, seventy-eight theological students, sixteen students in a training school for evangelists, and eighty-three students in a woman's theological school. Besides these, there is a large number of teachers of singing and ten or more priests employed in various ways. The students of the theological schools, girls' school, etc., are nearly all boarding pupils, whose expenses are borne by the church, about one-third of the Mission funds going for school expenses.

There are also periodicals of three kinds maintained at no small expense; and every year large expense is incurred in the publication of translations and new books. It is plain, therefore, that, after all these expenses have been met, the amount remaining for direct evangelistic work is not great.

The man who labors as an evangelist in the *Sei Kyōkwai* has need of great patience and steadfastness; none but those who voluntarily and gladly choose a lifelong fight with poverty could remain in the service a single day. The evangelists of the *Sei Kyōkwai*, as a rule, live on about one-half the salary received by evangelists in the various Protestant denominations. Nevertheless, for the sake of the Way, they are joyfully maintaining the fight with poverty as they go on preaching. Not being an evangelist himself, the writer can make this statement without reserve.

Father Nicolai sympathizes profoundly with the evangelists in their hard life and grants all the aid in his power, at the same time earnestly urging upon the churches the importance of helping their evangelists and pastors. And these nearly 200 pastors and evangelists who preach the gospel while enduring hardness have a worthy example in the Bishop himself. Being, of course, unmarried, he has no house of his own. This man, who in Russia would be fit for a Minister of State, has not only no home of his own, he has no property, hardly anything at all. In a corner of the Cathedral at Surugadai, a room of eight mats (twelve feet square) serves as office, bedroom and dining room. The furniture consists of a table, a bed, two chairs, a small bureau, book-shelf and book rack. There is not a single article of ornament. He has also a small reception room, where he receives everyone, student or Minister of State alike. As for clothes, he has one or two suits for special occasions and two or three ordinary suits for summer and winter. Bishop though he is, he has a scantier wardrobe than some of us. In his room no clock is seen. The plain silver watch he carries was given

him by relatives. He has no finger rings or other such ornaments, of course. His best pair of spectacles is framed in silver. I have friends, evangelists, who have finer watches and spectacles than the Bishop.

As to daily habits. He rises at six a.m. and breakfasts at half-past six on a bit of bread and a cup of tea. Butter and the like he does not use at all. At half-past seven, the year round, he goes to his translation. The New Testament, Prayer-books and other important literature used in the *Sei Kyōkwai* were all prepared by the Bishop and his helpers. He works till noon, with an intermission of ten minutes. At noon he takes luncheon, consisting of two or three very plain articles. He then takes a siesta till about two p.m. From two p.m. he transacts business with his secretaries and managers for several hours. From six to nine p.m. he works as in the forenoon. As he takes no evening meal, he has really but one meal a day. [The light breakfast above mentioned not counting as a meal, apparently, in the mind of the writer.—Tr.]

During this period (evening?) he writes with his own hand his letters to learned men in Europe and America, to the Russian church, etc., not troubling his secretaries with such work. He only employs a secretary for correspondence when writing a Japanese letter. All other letters and his accounts he writes with his own hand.

In our church there is but one missionary, Bishop Nicolai. There have come two others who are called missionaries, but they are priests for the Legation and have no connection with the church (*Sei Kyōkwai*).

The whole business of the church is in the hands of this one man, Father Nicolai, with his sixty-eight or sixty-nine years. On this account he never takes a summer vacation. We usually go away for a month in summer, but he remains summer and winter working away in the little room described above. Here he works without relaxation the year through. In my opinion Father Nicolai does more work than the eight Ministers of State in Japan put together.

And in the midst of all this labor he reads the *Japan Times*, the *Jiji Shimpō*, daily papers of Russia, five or six theological magazines and recent publications in English, German and Russian, so that he is thoroughly informed in the affairs of the world and in the theological developments of

the West. He also reads Uchimura Kanzo's "Bible Study" (a Japanese periodical) and always marks with a blue pencil his criticisms. He reads also the writings of distinguished Japanese like Shimada Saburo and the late Mr. Fukuzawa. Being thoroughly conversant with the Japanese written language he can, of course, read such works in the original.

Father Nicolai is the only missionary in the *Sei Kyōkwai*, but, as a religionist, he is a pattern in his life of self-conquest, self-control and unresting industry. We may be ever so poor, but we cannot be poorer than Father Nicolai. We may be ever so diligent in labor, but we cannot excel him in the amount of work done. He is now nearly seventy years old. The writer is only twenty-nine, but in physical energy he cannot compare with the Bishop.

If there were ten missionaries in the Protestant churches who would put forth half the energy exerted by Father Nicolai, I believe the power of those churches would be increased ten-fold. Whenever I compare the hundreds of missionaries with their wives and children enjoying their vacations at the summer resorts with Bishop Nicolai in his little room at Surugadai, dripping with perspiration as he toils on at his work, strange feelings arise.

The existence of the *Sei Kyōkwai* of to-day is due to the labors of Father Nicolai. The policy of his Mission is to evangelize Japan through Japanese alone. No effort is made to introduce foreign customs into Japan, apart from the customs inherent in universal Christianity. The aim is to establish a truly Japanese church.

In methods no attempt is made at external show. The one method of the *Sei Kyōkwai* is a method of the utmost quiet and mental concentration, viz., expounder and hearers sitting together in a quiet room, tasting the gospel. Instead of noisy "lecture-meetings," like the blare of trumpets in the ears of hundreds of auditors, our method is to sit in the secret room urging sinners to repentance by the light of the gospel. The kingdom of Christ is not to be organized from students seeking novelty, nor from people who are amused with the striking terms of the so-called "New Theology," but it is to be made up of repentant and converted sinners.

(Translated by B. C. HAWORTH).

## The Wonderful Book.

BY REV. JOHN HEDLEY.

"Thy testimonies are wonderful." Psalm 119, 129.

THE Psalm which this evening provides us with a text is itself one of the most wonderful compositions in this wonderful Book. Framed as an acrostic, in twenty-two parts corresponding to the Hebrew alphabet, it contains in all 176 verses; every verse, save five, making direct reference to the sacred writings at that time revered as the Word of God. In the remaining 171 verses there are found no fewer than 177 references to the Scriptures, under the varying designations of Word, Law, Testimonies, Statutes, Commandments, Precepts, Judgments, Ways, Ordinances. It would no doubt be interesting to at least the younger portion of this congregation if I were to tell how many times these several terms are employed and which are the five verses which make no mention of the Scriptures, but I prefer that they should search out for themselves. It will be found a very interesting as well as a profitable occupation. But these facts, interesting though they may be, are really only externals. The 119th Psalm has deeper and stronger claims upon our attention than is afforded by mere arithmetical diversions. It is among the most fervent, the most devout, the most aspiring of the whole Psalter. While it may not possess the simple directness of the first, with its clear divisions of bad and good; the tender winsomeness of the twenty-third which we learn from our mothers as children and pray God we may not forget when dying; or the penitential humility of the fifty-first which, alas, we learn for ourselves when men, after we have gone with the giddy multitude to do evil, yet it has a beauty peculiarly its own, in that the burden of its cry is, the moral grandeur of the Bible, the place the Holy Scriptures should occupy in every well-ordered life. Are you a young man standing amid the manifold temptations of a gay city life and asking, "Wherewithal shall a young man cleanse his way?" The answer is here, "By taking heed thereto according to thy Word." Do you sometimes question the prudence of avowing your belief in your mother's Book, since your feet have wandered to the shores of China? Listen to the Psalmist: "I will speak of thy testimonies also before *kings* and will not be ashamed." Have you been passing

through the waters, and do you seek in vain a reason for your affliction? Harken to the Psalmist's testimony: "Before I was afflicted I went astray; but now have I kept thy Word." "It is good for me that I have been afflicted, that I might learn thy statutes." Is it your ambition to share in the blessing of Solomon and rank among the great ones of the earth? Let me read to you what this man said: "Oh how love I thy law; it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me (the commandments, not the enemies). I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." And to conclude (for we might in this way consume all our available time this evening), Do you crave that God Himself should come to you in all the beauty of forgiving love and all the majesty of saving grace? Then let us read together the concluding verses of this Psalm: "Let thine hand help me; for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments."

This is an auspicious day to all who love the Wonderful Book of God, and it will not, I trust, be unprofitable for us to think for a while upon those qualities which make the Bible, what it is, the most precious heritage of mankind.

1. "Thy testimonies are wonderful," *first*, when we consider them merely as Literature.

The world has many books, but only one Book. I know it has become of late the fashion to disparage the sacred volume, and while criticising its contents, to brush aside its claims. It was because of this spirit of growing indifference to the Bible that Mr. Gladstone was some years ago induced to write the articles which were afterwards published under the title of "The Impregnable Rock of Holy Scripture" and which he somewhat pathetically called "the testimony of an old man in the closing period of his life." Yet we have not got beyond the need of the Bible, nor have we yet, amid the making of books, stumbled upon one which makes the Bible superfluous, or even usurps its proud position of premier. The Bible is easily first. All others come behind, a great distance behind. And yet when you think of it, what is



there in the Bible to secure for it this supreme hold upon the affections of men? While the years come and go, and even the centuries are slipping past; while books by the hundreds and the thousands "have their day and cease to be"; while the advance of human knowledge in every department of life makes, as a local journalist recently affirmed, even such a work as the *Encyclopædia Britannica* to be out of date in twenty years; how is it that the Bible ever retains its place, meets men's needs as effectually as ever it did in the days of David, or Isaiah or Paul, and holds perhaps a more commanding grasp on the intellect of the world than it did in earlier times, when education was confined to the favoured few? Consider what it is in itself. Every schoolboy knows that it is divided into two great parts, and it needs not that I should dwell (as I should have to do were I addressing a Chinese audience) on what constitutes the difference between the Old Testament and the New Testament. But not every schoolboy can tell us how many books make up the Old Testament and how many the New, and if Barrie's "Little Minister" is to be believed, not every member of a congregation can tell where to find the Book of Ezra at a venture. Many years ago, when I was a young local preacher in England, I had a sermon that I dare not tell you how many times I preached it. The text was from the Book of Nehemiah, and I am afraid I must confess that I formed the habit of watching the efforts of the people to find the place when I announced the text. I once even saw another preacher give up the quest with a sort of sigh and set himself to listen rather than look any longer.

From one point of view, how unsystematic and fragmentary is the Bible, yet from another, it is matchless as a literary composition. You find what appear to be palpable contradictions and unnecessary repetitions within its covers. It gives two, and as some people say, differing accounts of Creation, and its unsympathetic critics do not hesitate to tell us that the Creation story is a myth, the record of the fall an allegory; and that the account of the dealings of God with Israel brings the Supreme Being down to the level of an oriental potentate. It is manifestly the product of many minds. The literary quality is as various as its writers. *Ecclesiastes* and *Chronicles* have a great gulf fixed between them; the one in the main a mere record of dates and names; the other the morbid outpourings of "a mind diseased;" while

there is a whole continent of difference between Ecclesiastes in the Old Testament, and the writings of John or Paul in the New, where you have first, the tender pensive musing of the Apostle of Love, and secondly, the incisive logic and the massive eloquence that was to be looked for in a disciple of Gamaliel. Literature in every form, narrative, as entrancing as the finest fiction; history, as thrilling as the most thrilling pages of Gibbon or Macaulay; poetry, whence the world's poets have kindled their light; theology, which, while not systematised, has proved the foundations of the world's grandest thoughts; ethics, which suit all time; philosophy, to guide all lives; all these are found in the Bible. Not so much a book, as a library, from which no man need turn away unsatisfied if he but seeks aright. Its authors include kings, priests, prophets, statesmen, lawyers, herdsmen, fishermen, tax-gatherers. It treats of events that took place at the beginning of time, is the only Book of origins we possess, and its last portion was written over 1,800 years ago. Yet a unity mid all this variety is discernible. There is a progress of thought no less than of action in the Book. "The one far-off Divine event to which the whole creation moves," is displayed in the Bible if nowhere else, and he who runs may read within its pages the gradually unfolding purpose of God which finds its culmination in the God-Man Christ Jesus. Can it be wondered at then that the Book arrests the attention of men, regarding it merely as literature? Is it not the most wonderful piece of literature extant? It may be replied that we have books of almost similar antiquity and approximate teaching in the classics of Confucius, the Zendavesta of Zoroaster, the books which tell us of the gentle Gautama, the Koran of Mahommed. It is not necessary to depreciate these books to exalt the Bible, but the most competent scholars tell us they belong to another class altogether. We are privileged to live in a land that boasts an ancient civilisation, based on an ancient literature, which, next to the Bible itself, has influenced perhaps the greatest number of men. But wonderful as are the Chinese classics (and some of us whose duty requires that we should study them have not yet got over our wonder at their contents)—and here the literature of the other ethnic religions may be jointly classed with them—they are to the Bible as a candle to the sun. To quote from a living authority, or rather to paraphrase him, "The Chinese classics glorify a consecration of the past which is a deadly enemy of progress. The Zenda-

vesta aims at being a system of philosophy, and so can never be the medium of a popular religion. The Buddhist classics preach a religion of despair and have no power to fan a feeble pulse into life. While the Koran is retrogressive and partial, and tells us of an Allah, who is but a negation of other gods". But the Book looks to the future. It is the Book of hope, the classic of perfection, the joy of the illiterate as of the cultured. And even though its supernatural contents were less marvellous than they are, it would still have power to draw men to it for inspiration and illumination. The Bible "is a sun that never sets, and is never eclipsed; a light that shines in all latitudes, and, like the natural sun, upon the evil and the good; a central fire that kindles countless others, and yet is never diminished itself".

Consider, further, how the greatest masters in literature have always turned to the Bible for inspiration. We need not dwell upon the fact that every wise journalist and author who writes in the English language seeks to frame his style on the noble English of the Authorised Version. Let us think of the greatest names. Dante and Milton found the theme of their immortal works here. Shakespeare would be impoverished not a little were you to erase all direct and indirect Scriptural references from his works. John Ruskin has himself told us that for any virtue his writings possess he owes it to his mother's habit of compelling him to commit Scripture texts to memory every day. Tennyson's poems are said to contain at least 300 direct references to the Bible, while a niece of his, writing to the *Nineteenth Century* soon after his death, said: "No clergyman was ever a more earnest student of the Bible" and speaks of the reverential manner in which he would read from the prophecies of Isaiah. Sir Walter Scott said: "The more one reads the Bible the more he will learn." Robert Browning is the strong poet, the poet of faith and hope. He found his inspiration here. Thomas Carlyle, crusty misanthrope though he was, had the grace to acknowledge his indebtedness to the Book that made his father the man he was. While the Shakespeare of Germany, he whom our cousins call the immortal Goethe, has left us a message like this: "We really only learn from those books which we cannot criticise. The author of a book we could criticise would have to learn from us. That is the reason why the Bible will never lose its power, because, as long as the

world lasts, no one can stand up and say, I grasp it as a whole and understand all the parts of it. But we say humbly, as a whole it is worthy of respect, and in all its parts it is applicable . . . . I am convinced that the Bible will always be more beautiful the more it is understood; the more, that is, we see and observe that every word which we take in a general sense and apply specially to ourselves had, under certain circumstances of time and place, a peculiar, special and directly individual reference." With which we may close our first point and repeat that we have in our Bible, The Wonderful Book.

2. "Thy testimonies are wonderful", *secondly*, when we consider their powers of endurance and their adaptability to universal man. We have already spoken of the multitude of books that are pouring out from the press year by year. And if you will give yourself time to think of it, the interesting question is not where do they all come from, but where do they all go? Who buys them up? What percentage of the whole become classics in the language in which they first appear? How many of them have the honour of being translated into other tongues, and gaining a popularity in their adopted countries equal to that gained in the land which witnessed their birth? What is the average life of the average book? What is the average life of the more than average book? It is interesting to ask these questions. It would be instructive to have them all answered. Perhaps of man-made books John Bunyan's "Pilgrim's Progress" leads the way, whether regarded from the point of view of its circulation among English-speaking races, or the number of translations that have been made from it. We have it in Chinese, and a somewhat close study of it this winter has made me wonder whether I like it better in our terse, monosyllabic Chinese than in my mother tongue. I saw somewhere recently that of living authors, Count Tolstoy enjoys the enviable honour of having had the most numerous translations of his works made. Bunyan and Tolstoy: The Bedford Tinker and the Russian Count; these lead the way. Yet the Pilgrim's Progress has only been translated into no more than about 100 languages and dialects, and Tolstoy's various works into no more than forty. And this must not be forgotten. Far as John Bunyan is from Count Tolstoy in lapse of years no less than in style of writing, the charm of their books for the multitude in each case lies in

their fidelity to the Word of God; their exposition of the wonderful testimonies of which we speak this evening.

Of recent years in England and America, perhaps, no books have sold like J. M. Barrie's or Ian Maclaren's stories of the Scottish peasantry, and Ralph Connor's tales of the Canadian settlers. I have no means of giving figures as to the two former, yet even if "The Little Minister" has reached five hundred thousand copies, and "Beside the Bonnie Brier Bush" 400,000, we should agree that they had touched high-water mark. I saw a few weeks ago a recent advertisement of Ralph Connor's books, from which I learned that "Black Rock" had reached its eighth edition, completing 16,000; "The Sky Pilot" (one of the finest tales I have ever read) its tenth edition, completing 20,000; and "The Man from Glengarry" its third edition, completing 20,000. These figures may be useful as affording means of comparison. What of the Bible? We celebrate to-day the centenary of the British and Foreign Bible Society, which came into existence on March 7th, 1804. In the 100 years of its history this Society alone has issued more than 180 million copies of the Scriptures, complete or in parts, in 370 different languages and dialects. At the present time it is promoting translations or revisions in over 100 languages. Over 800 colporteurs are engaged daily in selling the Book in almost every part of the globe. The China agency disposed last year of over a million copies. The Tientsin sub-agency, under our friend Mr. Drysdale, during the year ending November 30th, 1903, circulated over 225,000 copies. My colleague, Mr. Robinson, in this city superintended seven colporteurs, who sold 53,080 copies. And these figures represent the work of the one Society only. We have in our midst other two societies, those of America and Scotland, who have their tale to tell. And yet the sales go on increasing. Not only in this province, but in all the provinces. Not only in this land, but in all lands. Every day we live, every hour we breathe, is this Book being offered for sale, not for free distribution, except in special cases, and still the cry is More! More! A prominent New York bookseller recently declared, "You may talk about your multitudinous editions of popular novels, but the Bible leads them all, year in and year out. It is probably issued in more editions and got up in more styles and shapes than any other book in the world." We are told that "out of the myriads of new works poured forth

by the English press last year, hardly one in three reached a second edition. The average life of a newly-published book is not more than four or five years ; after that it is 'dead,' and it has no resurrection. Yet at the end of so many centuries the Bible to-day in our modern world is multiplied more abundantly, and is read more widely and is prevailing more mightily than ever."

But think of another fact. What book has met such fierce treatment from its enemies as this Book? And yet it lives. Chin Shih Huang Ti, a famous (or shall we call him an infamous?) Emperor of China, is remembered in this country for two things. He built the Great Wall, on which from my country home I can look every day. He burned up as many copies of the classics as he could lay hands on ; this being the last foul act of a long-continued struggle between himself and the literati of that day. The man was a fool to think of such a dastardly action, but he was the only Chinese Emperor who attempted a general extermination of the classics. Other slight persecutions there have been, but nothing compared to his attempt. His successors have been fools of other kinds. Think of what our Bible has endured. The fires of persecution kindled by the Roman Emperor Diocletian; the dark page in English History when her misguided rulers sought to stamp out the pure religion of Jesus ; the expulsion of the missionaries from Madagascar, coupled with the injunctions to commit to the flames the hated Christian Book ; the recent fanatical attempt in this country, when not only the Christians, but the Christian's Scriptures were cast into the fires or torn into shreds with the sword,—these are only specimens of the endeavours made to bring its rule to an end. And yet it lives. You may hound the Christian to his death, and when the Boxers have finished with him, the critics may take up the pen, which we are told "is mightier than the sword" and may show defects in his character and stains upon his life. But his Book still lives. Don't forget that. You cannot kill the Book which has helped to change his life, and when the storm is over, both of fanatical Boxer and funny writer, this glorious chart of the Christian's liberty rises from the grave, like Him of whom it tells us, with yet more glorious power and beauty. Have you read of how, when the L. M. S. missionaries had to leave Madagascar in 1836, they buried seventy copies of the Scriptures in the ground, making known the hiding

place to some of the Malagasy Christians, of whom there were only about 1,000, but 200 of whom had openly professed Christianity? And do you know that when the Queen Ranavalona died in 1861 and the long persecution of twenty-five years was at an end there were still copies of the Scriptures in the land and the little band of Christians had grown to 5,000? May I read to you a recent testimony from Manchuria? The Rev. A. R. Crawford, of Kirin, wrote to the Bible Society: "While our stocks of Scriptures were destroyed everywhere by the Boxers, the terrible experiences endured by the Christians have only increased their love for the sacred Book. At the little town of Kuan-kai, where lives a small Christian community, I recently found one of the families still using the Testament and hymn-books which they had buried when they fled into the mountains. The father told me how he had enjoined on all the children to note carefully the spot, for should the parents be killed (as they feared was probable) the children would have this only chance of maintaining their knowledge of the true God."

I know that reports of religious and philanthropic societies are not as a rule popular reading, but I took the trouble to look up the report of the China agency of British and Foreign Bible Society for the work of the year 1901. What did I find? This, that in Manchuria, Chihli and Shantung there were sold—not given away, mind you—from depôts alone (by depôts are meant for the most part missionary stations both in the ports and in the country) 2,196 Bibles and 5,092 Testaments. Well, you say, what does that prove? Simply this, that in the year following the wholesale destruction of the Scriptures by the Boxers, and in the provinces where the persecution had been most severe, to which the foreign missionaries had then returned, the native Christians gladly purchased new copies to replace those they had lost. I had myself the joyful experience of selling more Bibles, Testaments and hymn-books to our Christians that year than I have done either before or since. No, my friends, the Bible has come to stay. Fires cannot burn it. Floods cannot quench it. The fury of its foes, the carping of its critics spend themselves in their futile attempts to make an end of it. The storm passes. The Book remains. The joy of the redeemed, even though they are imperfect. The wonder of the world. The everlasting Word of the Everlasting God.



"Captains and conquerors leave a little dust,  
And kings a dubious legend of their reign,  
The swords of Caesar, they are less than rust,  
The Bible doth remain."

3. "Thy testimonies are wonderful," *thirdly*, when we consider the Message they bring to us. Books are of two kinds: those for edification, those for amusement. The latter class need not be considered just now, though that is not by any means to suggest that books that minister to the lighter hours of life should be discarded, so long as their humour is clean and healthy. I have yet to learn that the God-given faculty of humour is to be despised, or that the solemn visage and the sanctimonious fear of laughter are the best type of piety. But we need to be edified in the best sense of that much abused word, and the man who spends more time over *Punch's* weekly drolleries and Jacobs' "Many Cargoes" (good as they are in their places) than over his Ruskin, his Browning or his Bible, is simply starving his soul and limiting his capacities. I shall never forget my first introduction to John Ruskin, many years ago in a quiet colliery village in Northumberland, when I stumbled upon "Sesame and Lilies." It was as if the sun had suddenly struck through heavy clouds and all the birds at one moment began to sing, and I have scarcely yet forgiven the Boxers for burning up my Ruskin, for I have not so far been able to replace him. "Will you go and gossip with your housemaid, or your stable-boy, when you may talk with kings and queens?" asks John Ruskin; and so we say: "Who would prefer a chat with his mafoo on the merits of 'Cym' or the breakdown of 'Sycee,' before a talk with, say, for illustration, the Prime Minister of England or the President of the United States?" I am fond of horses myself, but I pity the young man whose tastes would lead him in that way. In the beautiful book just mentioned, Ruskin speaks of two classes of books—what he calls the books of an hour, and the books for all time. God's wonderful Book is *the* Book for all time, and the greatest part of its power lies in this, that it has a message for every one of us. The Bible *finds* us, not merely that we find in it that which we most need but do not always seek, but that it finds us, holds us in such a way, that once found, we never again willingly consent to be "in wandering mazes lost." What, then, briefly, is the message of the Bible? To tell it properly would need a Methuselah's age and an archangel's eloquence, but let me give you three thoughts.

1st. It is a message of *reproof* and *warning*. It "nothing exaggerates, nor aught sets down in malice," but no man can read it through, or even read certain parts of it, without discovering that it accuses him of ingratitude, of indifference to his own best interests, of neglect of the highest he has known, of rebellion to the God who hath made us and fashioned us; in a word, to be boldly old-fashioned, the Bible tells us we are sinners, rebels to the King of kings, unfilial to our Heavenly Father. "All we like sheep have gone astray, we have turned every one to his own way." "There is none righteous, no, not one." The Bible speaks in unmistakable accents on this topic. To empurpled king and shivering beggar; to stately dame and painted harlot; to the bustling West and the dreaming East; to the millions of London, New York and Paris; to the hundreds of millions of the Celestial Empire, the land of the Rising Sun, and the land of the Morning Calm; to every child of Adam, without respect of colour, of age, of sex, or of country, this Wonderful Book comes, telling its tale of human sin and woe, and says: "Thou art the man." "Be sure your sin will find you out." "If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

2ndly. But this is not all. The Wonderful Book brings us a message of *comfort*. "Comfort ye, comfort ye my people, saith your God." A religious weekly recently told us that the need of the modern pulpit is sympathy, and the need of the modern pew is comfort. The writer did not mean cushioned seats and carpeted floors, but said that men, who have to face such keen competition in business during the week, and women, who have the cares of households upon them, go to church on Sundays for comfort and cheer. I wish I could believe that. For people usually get what they go for; they find what they seek. And the preacher is culpable who stands up in God's name and does not say something to ease the burden that presses wearily upon His saints. But whether the preacher lives up to his privileges or not, the Book never disappoints you. What has it not meant of comfort to the world's saints, known and unknown, since the days of David? Eternity alone will reveal that. Let your mind travel back to the home-land. Have you never seen your own father or mother turn in their need to this Book, and then rise from its perusal with fresh heart of grace? Have you never known

a man stricken to the earth with the sense of his sins, and rise up when someone whispered in his ear, "Thy sins are forgiven thee; go in peace and sin no more"? And, behold, there was a new light on his face, and he was a new man. Are there no memories of "Moments on the Mount" or "Searchings in the Silence" for yourself? Do you remember gifted, sinning Robbie Burns' picture of the "Cottar's Saturday Night"; the family priest, the open Book, the reverent worship, and do you remember that

"From scenes like this does Scotia's glory rise  
That makes her loved at home, revered abroad."

Do you remember Sir Walter Scott, that prince of story-tellers, when he lay dying, asking his son-in-law to read to him? "What book shall I read from," asked Lockhart. "There is only one Book," said the dying man. Have you seen in the paper recently an extract from the life of Mr. Gladstone just finished by Mr. Morley? "On most occasions of very sharp pressure or trial some word of Scripture has come home to me as if borne on angel's wings." And have you never seen Bibles in certain homes, where the pages which mark the 23rd Psalm or the 14th of John are well thumb-marked, and always open of themselves at one of those places? Oh, if you know none of these things, how poor has your life been. For, believe me, it is not the beauty of its type, the charm of its style, or the glory of its binding that draws and holds men. No. It is the comfort that it brings to men that makes this Book an inestimable treasure. When men's hearts are failing them for fear; when the clouds loom dark and heavy above us; when the props of life are breaking one by one, and the dark valley of the shadow heaves in sight, then the white-winged messenger of God comes whispering, "Let not your heart be troubled." "Be of good cheer, I have overcome the world." "My grace is sufficient for thee." I remember, in those awful days of June, 1900, which preceded the Boxer outbreak, my colleagues and I on our country station in Shantung were much alarmed for the safety of our friends at Ts'ang-chou. One day there came a letter to Dr. Jones from one of their number (I need not mention *his* name), and I remember the calm brave faith which that letter breathed. But I can only recall one sentence, "I find constant study of the Psalms and prayer the best stay just now. All is well." This is the secret, friends, of this wonderful Book, and this is why we

love it. "It is our best stay." It is our means of comfort "when other helpers fail and comforts flee."

3rdly. But the Book brings us also a message of God. And God is Life. And God is Light. And God is Love. Here is *the* theme of the Bible. It reveals God to us, God not merely as the Creator of the universe and the Ruler of the world, but God as the Father of us all. And lest the sight of God should be too much for our mortal vision (for no man can look upon God and live), He has graciously enfolded Himself in a human form and "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." As one of the most reverent and profound of Bible students, the late Professor Robertson Smith, has said: "If I am asked why I receive Scripture as the Word of God, and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant church: Because the Bible is the only record of the redeeming love of God; because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul." The Bible gives us Jesus, "the most perfect gentleman the world has ever seen"; the most wonderful figure in human history; the Son of man; the Son of God; the Saviour of the world.

What then should be our attitude to this Book? What is our work, your work and mine? We are called upon to learn more of its precious truths for ourselves and for others. We are called upon to be workers together with the Society whose Centenary we celebrate to-day, as with both of the other Societies which have agents in our city. Our sympathy, our prayers, our gifts are asked of us to this end. And if what has been now said but sends us away with a deeper reverence, a truer love, a new resolution to read and live the Bible, then the blessing shall be ours and the glory will be God's.

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## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

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### The Teaching of the Chinese Classics on Ancestral Worship.\*

BY PASTOR P. KRANZ.

IN the Classic on Filial Piety (Chapter IX) Confucius said: "Of all the actions of man there is none greater than filial piety. In filial piety there is nothing greater than the reverential awe of one's father. In the reverential awe shown to one's father there is nothing greater than *making him the correlate of Heaven* (i.e., according to Legge, *not* to place him on an *equality* with Heaven, but only making him an *associate* with Heaven in regard to the *honours* paid to him; cf. Legge, Hsiao King, Sacred Books of China, Volume III, p. 476 and p. 99; Religions of China, p. 79; cf. also Legge, Shuking, p. 210 and 211 Note; 262 (equal to Great Heaven), 477 sq.; and Legge's Liki Ki Fa, XX, p. 201 and 202). The duke of Chou was the man who (first) did this (i.e., he first sacrificed to his own *father* as the correlate of God; Legge, Hsiao King, p. 477, Note).

In the same Classic (Hsiao King, Chapter 18) Confucius said: "The services of love and reverence to parents, when alive, and those of grief and sorrow for them, when dead, these completely discharge the fundamental duty of living men" (p. 488). And in chapter 10 Confucius says: "In mourning for the parents (when dead), the filial son exhibits every demonstration of grief, and in *sacrificing* to them, he displays

\* This article is one section (about one-fourth) of Pastor Kranz's paper on "Can the Christian Church supply the Wants of the Chinese with Regard to their Reverence for Ancestors?," to be published with a paper on the same subject by Dr. W. A. P. Martin, as No. 3 of "The Morrison Society Papers." Copies of the two papers in one pamphlet may be had at fifty cents per copy by addressing the Secretary of the Morrison Society.

the utmost solemnity." In the *Analects* we find this passage: "The Master replied (to a question, what filial piety was), that parents, when alive, should be served according to propriety, that when dead they should be buried according to propriety and that they should be *sacrificed* to according to propriety" (祭之以禮, II, 5, 3). The philosopher Tseng Tsě said (*Analects* I, 9): "Let there be a careful attention to perform the funeral rites to parents, and let them be followed, when long gone, with the ceremonies of sacrifice, then the virtue of the people will resume its proper excellence." Confucius said: "For a man to sacrifice to a spirit which does not belong to him, is flattery" (II, 24); the spirits 鬼, of which a man may say, that they are his, are those only of his ancestors; thus Confucius endorsed the sacrifice to one's ancestors. Of Confucius himself it is said (*Anal.* III, 12): "He sacrificed (to the dead) *as if they were present* 祭如在, he sacrificed to the spirits *as if the spirits were present*." In the *Chungyung* Confucius praises the Emperor Shun, saying: "How greatly filial was Shun! . . . He offered his sacrifices in his ancestral temple and his descendants preserved the sacrifices to himself" (*Chungyung* XVII, 1). In the same manner Confucius praises the duke of Chou, that he carried up the title of king to T'ai and Chi and sacrificed to all the former dukes above them with the royal ceremonies; and that he extended this rule to the princes of the kingdom, the great officers, the scholars *and the common people*. . . The one year's mourning was made to extend only to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed *no difference between the noble and the mean*. . . In spring and autumn they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the *offerings* of the several seasons. . . Thus they served the dead *as they would have served them alive*; they served the departed as they would have served them had they been continued among them (事死如事生, 事亡如事存). By the ceremonies of the sacrifices to Heaven and Earth they served God (郊社之禮所以事上帝也), and by the ceremonies of the ancestral temple they *sacrificed* to their ancestors (宗廟之禮所以祀其先也). He who understands the ceremonies of the sacrifices to Heaven and Earth, and the *meaning of the several sacrifices to ancestors*, would find the *government of a kingdom* as easy as to look in his palm

(Chungyung XVIII, 3 XIX). In another passage of the Chungyung (Ch. XVI, which, whilst speaking of the *kuei-shen* 鬼神 generally, no doubt includes also the spirits of the departed ancestors, Confucius is reported to have said: "How abundantly do spiritual beings display the powers that belong to them! We look for them and do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them. They cause *all the people* in the kingdom to fast and purify themselves and to array themselves in their richest dresses, in order to *attend to their sacrifices* (祭祀). Then, like overflowing water, they seem to be over the head, and on the right and left (of their worshippers). It is said in the Book of Poetry: The approaches of the spirits, you cannot surmise; and can you treat them with indifference?" From this passage it seems evident that *Confucius himself* believed in the *reality* of the *presence* of the spirits at the sacrifices (Legge, Religions of China, p. 94). It is true, when the disciple Tse Kung asked Confucius whether the dead knew about the services rendered to them, Confucius *declined* to give a *definitive answer*; because he feared, if he affirmed such knowledge, filial sons would go too far in sacrificing, and if he denied such knowledge, unfilial sons might leave their parents unburied (Kia-yü II, Art. 1; Legge, Anal. Prol., p. 99). Yet in praising the example of the ancient Emperors, he admonished the people to sacrifice to the dead, *as if they were present*, and he did so himself (祭如在), and *this passage in the Chungyung*, which we just quoted, seems to prove that Confucius himself believed in their real presence. (See also the passages from the Shuking and Liki below).

Proceeding now to the book of *Mencius*, we find that he said: "The nourishment of parents, when living, is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead (送死) that we have what can be considered the great thing" (IV. 2. 13). Mencius also said: "There are three things which are unfilial, and to have *no posterity* is the greatest of them" (IV. 1. 26). The other two things which are unfilial, according to the commentators, are: (1) by a flattering assent to encourage parents in unrighteousness, and (2) not to succour their poverty and old age by engaging in official service. To be without posterity is a greater fault than these, *because* it is an offence against the whole line of ancestors and *terminates the sacrifices to them*.



This saying of Mencius has greatly encouraged the evil of polygamy in China. How important the sacrifices to ancestors were deemed already in ancient times may be seen from Mencius III. 2. V. 2 (Legge, p. 147).

In the *Shuking* we read that Emperor Yao installed Shun as his successor in the temple of the "Accomplished Ancestor" 文祖 (Legge, *Shuking*, p. 32, in the year B.C. 2284); and of Emperor Shun we read that when he returned to the capital (from a tour of inspection) he went to the temple of the Cultivated Ancestor 藝祖 and offered a single bullock (Legge, *Shuking*, p. 37). He appointed the Baron E as Arranger of the ancestral temple (Legge, p. 47). "Thus," remarks Legge (*Religions of China*, p. 73), "the dignitary, whom we may call the Minister of Religion at the court of Shun, was specially denominated the Arranger in the ancestral temple. The ceremonies belonging to that would require most of his time and attention." The following Emperor Yü received his appointment from Shun in Shun's ancestral temple from the latter's 神宗 "divine" ancestor (p. 64). In the *Shuking* II, Bk. IV, II, 9 (Legge, p. 87) the ancestors are even supposed to *come* to a musical service (來格). We further read in the *Shuking* (V, VI, 5; Legge, p. 356) how the duke of Chou *prayed* to the three former kings, that they should save King Wu from his *sickness* and renew his appointment; "and the next day the king got better." Surely this passage offers an irrefutable proof, that those ancestors were supposed to exercise a controlling power over man's present condition. One of the severest charges against the tyrant Chou Sin (紂辛, also called 受 Shou) was, that he did not serve God and the spirits of heaven and earth, neglecting also the temple of his ancestors and *not sacrificing* in it (V, I, I, 6; Legge, p. 286).

There are altogether twenty-one places in the *Shuking* in which ancestral worship is mentioned (Dr. Blodget, Conference 1890, p. 631). We point for instance also to Legge, *Shuking*, p. 230: "your forefathers are *present to share* in the sacrifices" 從與享 and p. 238-240: "the predecessors will *send down punishment from above*" 自上其罰汝 and p. 268: the former kings "*aid*" 相 the present generation.

Wicked ancestors, according to the Classics, receive the same worship as good ones, and thus the reality of future retribution is obscured.

The *Book of Odes* contains in the fourth part the *sacrificial* Odes of the Chou and Shang dynasty and the Praise Odes of the kingdom of Lu; besides there are in about twenty Odes references to ancestral worship. In one of the Odes (Pi Kung 闕宮, Legge, p. 625) it is said: "The filial descendants will be blessed. Your ancestors will make you gloriously prosperous! They will make you long-lived and good,—to preserve this eastern region, long possessing the state of Lu." Similarly, when at the present time the Emperor or Empress Dowager worship at the graves or the shrines of their ancestors, they expect these ancestors to *have power* and to use this power for the protection of their dynasty. This could be proved by numerous quotations from Imperial Edicts of recent years.

The *Liki*, or Book of Rites, is of course full of references to the subject of ancestral worship, but I shall lay stress only on a few passages, which seem to me to contain an additional, irrefutable evidence, that ancestral worship is *not merely a commemorative rite*. The one is *Liki*, Ki-i, XXI, paragraph 9 (Legge, p. 24), where Confucius is reported to have said: "When a filial son is about to sacrifice, he is anxious that all preparations should be made, etc. . . . He sets forth the stands with the victims on them, arranges all the ceremonies and music, provides the officers for the various ministries. These aid in sustaining and bringing in the things and thus he declares his mind and wish, and in his lost abstraction of mind *seeks to have communion with the dead in their spiritual state*, if peradventure they will *enjoy* his offerings, if peradventure they will do so." Such is the aim of the filial son (於是論其志意以其恍惚以與神明交,庶或饗之庶或饗之,孝子之志也, Legge, *Liki*, Ki-i XXI, p. 214). Similarly Confucius said (*Liki*, Li Yün VII, I, p. 371): "The object of all the ceremonies is to *bring down* the spirits from above, even their ancestors. . . all being done to *please* the souls of the departed and constituting a *union* (of the living) with the disembodied and unseen" 以降上神,與其先祖. . . . 以嘉魂魄,是謂合莫,註解,求以契合於冥漠之中. The aim of the sacrifices in ancestral worship, according to these authoritative passages, is, therefore, to have *communion* with the departed. With this agrees what Prof. Legge states to be the original meaning of the character 祭 *chi*, sacrifice: namely "an offering to spiritual beings, whereby communication and *communion with them* is

effected." (Legge, *Religions of China*, p. 66, 93; *Liki*, Ki Fa XX, p. 201 Note). On page 212 of Legge's translation of the *Liki* (XXI) we read: "How earnest was their wish that the departed should *enjoy* the service!" The prayer of the Emperor offered to Confucius twice a year at the great sacrifices to Confucius also closes with these words: "Mayest thou *enjoy* these offerings!" (Legge, *Analects*, Prol., p. 92). That *prayers* were addressed to the departed in ancient time can be seen for instance from the *Liki* XX, paragraph 5 (Legge, p. 205), where the character 禱 *tao* is used (cf. some prayers to the dead, *Religions of China*, p. 82; *Middle Kingdom II*, p. 253). That a *real intercourse* with the departed spirits was attempted, seems to be attested also by the difficult passage in the *Liki* IX, Sect. 3, p. 444, where we read: "The intelligent spirit returns to heaven, the body and the animal soul return to the earth, and hence arose the idea of seeking (for the deceased) in sacrifice in the unseen darkness and in the bright region above. . . At the regular sacrifice the officer of prayer addressed himself to the spirit-tablet of the departed. If it were (merely) the *offering of search*, the minister of prayer takes his place at the inside of the *gate* of the temple. They knew not *whether the spirit were here, or whether it were there, or far off away from all men*. Might not that *offering inside the gate* be said to be a *searching for the spirit in its distant place*? . . . The service at the gate was expressive of the *energy of the search*. . . The (presentation of the) head was (intended as) a direct (communication with the departed). . . The offering of the *blood* was because of the *breath* which is contained in it. They offered (specially) the lungs, the liver and the heart, doing honour to those parts as the home of the breath" (Legge, *Liki* IX, p. 444). Compare also the custom of calling back the soul, Legge, *Liki*, 1st vol., p. 108, 129, 167, 368; 2nd vol., p. 132, 136, 174.

In the *Tsochuan*\* a phrase occurs about the minister Tsze Wen 令尹子文, an officer of Ch'u 楚國大夫 (cf. *Anal. V*, 18), that he feared for his ancestors, lest by his death and the consequent termination of the sacrifices they might suffer want (若敖氏之鬼不其餒而; the character 餒 *nei* means "hungry"). According to this passage at that time already the idea was prevalent that ancestors were for the supply of their wants in the other world *dependent* on the sacrifices of their descendants, and thus it is clear that these sacrifices meant

\*宣公四年. Legge, p. 297.

more than a mere commemorative rite. In a similar sense the Liki (XX, p. 206, 207) mentions sacrifices for the *discontented ghosts* of kings, princes and officers who had died without posterity, 泰厲, 公厲, 族厲, and the commentary refers to the explanation of the Tsochuan, that sacrifice was offered to them for fear they might hurt men, 左傳云鬼有所歸, 乃不爲厲, 以其無所歸, 或爲人害, 故祀之.

For a proper understanding of the principles underlying the ancestral worship of the Chinese, it is also important to consider the meaning of the terms 示位 or 示主, i. e., the terms used for the *ancestral tablet*. The first 示位 *shen wei* is simple enough; it means the *seat* or *throne* of the spirit. "While the worship is performed, the tablet is supposed to be *occupied by the spirit* specially interested in the service; and at the conclusion the spirit returns to his own place, and the tablet is laid aside in its repository till required for use again, being in the interval no more spirit-possessed than any other piece of wood" (Legge, Religions of China, p. 21). More difficult is the other term 示主 *shen chu*. Professor Legge pronounces Dr. Williams' translation "deified lord" as erroneous; 神 is here used substantively and means "the Spirit"; 主 is here not "lord," but is used as a symbol of *residing with*, being present, *lodging as a guest* (cf. Mencius V, 1, ch. 8, where it is said: "if Confucius will *lodge* with me" 孔子主我; 主 is "to make one his host, to be a guest," Legge, Mencius, p. 241). The term means therefore "*the lodging place of the spirit*." The spirit is *present* at the service as a *guest* for the occasion. On every occasion of worship the first prayer is "to *meet and welcome* the coming of the spirit" 迎神; the last, "to *escort* the spirit on its departure" 送神. Before and after the service the spirit does not reside in the tablet (Legge, Religions of China, p. 63). Another term for the spirit-tablet, which confirms this interpretation of 主, is the term 木主, wooden tablet, which is used in the Sze-ki 史記, where it is said that King Wu made a wooden tablet of Wen-wang and transported it on a cart in the midst of the army (爲文王木主載以車中軍. See 周本紀第四, page 3; cf. Chavanne's French translation, vol. I, p. 224). In the Tsochuan (Duke Wen, second year, ch. II, Legge, p. 230, translated on p. 232) the word 主 alone is used for spirit-tablet. In the speech at Kan (Shuking, Legge, p. 152, 155; cf. Preface to Shuking; paragraph 6) King K'e tells his officers that the obedient shall be rewarded before his ancestors

and the disobedient shall be put to death before the spirits of the land. The commentary says 祖=遷廟之祖主, i. e., the character "ancestors" here means the *spirit-tablets* of the ancestors which had been removed from the regular hall of ancestral worship to the special shrine appointed for them (cf. Doctrine of the Mean, chapter XIX). So 社 is=社主, "the *tablets* of the spirits of the land." Legge remarks: "it would appear from this, that it was the practice of the Emperors, when they went on a warlike expedition, to carry with them these two classes of *tablets*, that they might have with the host, hovering about them, the *spirits of their ancestors* and the tutelary spirits of the country or dynasty. A variety of passages are adduced to prove the existence of the practice in the Chou dynasty; it had come from the earlier time. Those *tablets* were to K'e and his army like the ark of God in the camp of the Israelites. Martial law also was executed before them" (Legge, Shuking, p. 154, note; cf. Liki 1st vol., p. 224, 325; Tsochuan, p. 243, 754). The dotting of the *chu* 主 and *wei* 位 are well-known ceremonies at the present day. "There is a kind of *incorporation of the spirit in the tablet* as its visible home, where it receives offerings and prayers and manifests its goodwill or disapprobation" (Blodget, l. c., p. 649; cf. on "The Sacrifice of Repose," Liki II, p. 171, paragraph 37, and Legge's note to it).

In looking over and summarizing the principles expressed in the above given quotations on ancestral worship, we find,

(1) that the Chinese, according to the teaching of their classical literature, regard ancestral worship, especially the *sacri-ficing* to their ancestors, as the *highest duty* evolving out of the principle of filial piety, and

(2) that this worship is *not merely a commemorative rite*, but a pretended *real intercourse* with the world of spirits, presupposing that the happiness of the dead depends on the sacrifices of their descendants, and that these departed spirits, on the other hand, have *power to confer blessings or calamities* on the living (cf. Faber, Conference 1890, paragraph 3, 7, 8, p. 655).

The actual practices of the Chinese connected with ancestral worship during at least three thousand years of their history and also at the present time fully corroborate this interpretation of their classical teachings. (cf. Dr. Yate's lecture, Conference

1877). If now-a-days some educated Chinese, influenced by Western ideas, try to deny this real meaning of ancestral worship, it only shows that they feel ashamed about it and desire to "save their face," but they *cannot change the facts of history*.

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[Preceding this first part of Pastor Kranz's paper is given an elaborate list of the literature on this subject. The second part deals with the practical problem before the church in China with regard to ancestral worship. The third section offers suggestions as to what the Christian church in China can do in order to "express the legitimate respect of the Christians for these ancestors in a manner compatible with the principles of Christianity."]

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## Educational Department.

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REV. J. A. SILSBY, *Editor*.

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Conducted in the interests of the "Educational Association of China."

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### Educational Psychology of the Chinese.

#### *A Study in Pedagogy.\**

BY PROF. C. M. LACEY SITES, NANYANG COLLEGE.

#### *Purpose.*

THE object of this study is to get a suggestive outline of a scheme of pedagogy especially applicable to China. So far as I know no such work has been published. The field is a rich one for study, quite apart from the possible usefulness of these suggestions. One of the members of this club told me, nearly a year ago, of his wish for a simple manual of pedagogy to put into the hands of native teachers. The observations that I have tried to arrange in some sort of order here cannot be put forward to fill such a want. But I hope they will elicit criticism and a lot of additional data which, in the hands of somebody who is skilled in practical pedagogy and in knowledge of Chinese characteristics, may be worked into a useful, systematic manual.

#### *Method.*

The method ought to include: (1) a study of the peculiar psychological characteristics of the Chinese; (2) an investigation of Chinese pedagogy as it is practiced by native teachers;

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\* A paper read before the China Student Club, of Shanghai, in October, 1903.

(3) a view of the materials of common education in China, that is, the books and other sources of knowledge and culture; (4) an inquiry into the specific defects of the old system; (5) a setting forth of the specific objects to be aimed at in a rational system, taking the Chinese minds as we find them; and, finally, an exposition of the means and processes whereby these objects may be attained. Of this rather ambitious scheme I shall attempt here but a small part. While keeping in view the relations here indicated, the scope of the paper is limited to the following:—

I. To set down some salient traits of the Chinese mind which seem to require reformation or correction, including these under two heads: 1. Formality. 2. Triviality.

II. To discuss the educational bearings of these traits and of the conditions in which they are found.

III. To note some strong points in Chinese psychology and suggest how they may be utilized by the teacher, including these under two heads: 1. Propriety. 2. Curiosity.

CONCLUSION: Ethical Ideals.

#### I. EXAMPLES OF WEAK POINTS.

##### (1). *Formality.*

I ask, in a recitation in economics, for examples of things that are got out of the earth, and boys eighteen years old, who are studying chemistry too, say, among other things "the five metals." It is in their old books, and they do not stop to think.

In a conversational lecture I name a few things merely as illustrations of raw materials of production, and I afterwards find in the note-books of intelligent boys: "The raw materials of production are as follows . . ." giving my examples as the whole truth. I was the authority and my statements were taken verbatim. The "definite article" is always overworked in Chinese students' English composition.

If I ask a pupil for an original illustration of an economic law that he has just been studying in his text book, he is very likely to begin giving me the law itself: the law was in the book; and he had not thought of anything outside the book.

You are reading Mencius with your Chinese teacher. After he has hummed a passage through, you ask him the bearing of a certain idea in it: he shakes himself by an effort into consciousness of the meaning: he had never thought of its bearings while reading.



Your pupils have memorized the four books, and the content has been expounded to them ; but there is no reality about it all to them ; they have never assimilated the thought. You ask them for Mencius' view on a certain theme of economic life, and they don't recall it. You suggest the *words* and they can probably quote them.

In India, as Professor Jenks tells us, in an account of self-government there, the native representatives come to the district council under pressure, without policies, and, when a decision is to be made, say, "As the Sahib wishes."

I presume many missionaries have had the corresponding experience in church meetings. The Rev. Jas. Roberts told that in his church in Kalgan, when a question to be decided was put before the native members, they all said 隨牧師, "As the pastor pleases."

The Chinese mind is objective rather than subjective in its processes :

This trait shows itself (in religious observances) in the use of idols and much ceremonial.

It appears in the materialistic tone that dominates the casual conversation of the common people. It appears in the elaborate forms of polite intercourse.

It appears in absorption in a single external object and obliviousness to other ideas which are of equal or greater importance but not so obvious.

Along with this we find what may be called intellectual particularism, or concreteness of thought,—a want of the power of abstraction.

You are teaching a scientific subject ; you try to elicit, inductively, a statement of a general rule ; instead of the general *rule* you get a recounting of the *instances*.

The Chinese language is wanting in abstract terms ; you ask for categories and you get catalogues. The lack is often supplied, in speaking Chinese, by ejaculations, as in the "Ah-h-h !" for the idea of the superlative ; or by gesture and facial expression to denote abstract qualities.

A dearth of virile thought is shown when the mind drops into rhythm :

Rhythm is everywhere in China ; in foundation coolies and burden-bearers, as well as among literary men. Sometimes the intellectual and the physical functions get mixed. Your Chinese teacher at his table is prone to be dancing his knee in

unison with his reading; and your *ma-fu* chalks on the door of the stable in true classic form:—

馬夫告白 馬房重地 閒人莫入

The first honor Chü-jin at Wuchang last year in his essay set forth the political systems of Russia, England and the United States in perfect correspondence, discovering easy analogies that no Western publicist had dreamed of.

(2). *Triviality of Mind, or Unscientific Processes:—Lack of discriminative judgment.*

The Chinese mind exalts the incidental and subordinates the essential:

The want of the power of abstraction, to which we have just referred, leaves a void which is filled by vacuous moralizing, and this is utterly valueless for practical results. There is a failure to bridge the chasm between abstract reasoning and concrete conditions; that is, there is no science. There is a certain critical acuteness in small things rather than a clear discerning of principles.

There is a want of discriminative judgment. Our pupils flutter round the incidental illustrations that occur in their English text books as moths round a flame. They seek anxiously for explanations of obscure footnotes when the plain principles of the text have not even been carefully read over.

I ask my Chinese teacher to write out a brief statement of the purport of a book which I wish to present to a Chinese friend. He labors to evolve a rhythmical succession of phrases and misses the meaning entirely.

Pupils are lacking in self-control. They are convulsed with a sense of the ludicrous in trifling occurrences which, though ridiculous in fact, would never appeal to the attention of boys of the same age in the west.

There is crudity in thought, diffusiveness in expression, want of concentration, a disregard of thoroughness, failure in accurate observation, lack of an elemental earnestness for an object, of enthusiasm for a definite ideal, of desire to excel for the sake of being excellent.

A brilliant Chinese gentleman who was educated abroad said to me: "Ask a Chinaman about what is going on among his neighbours and he can tell you everything. Question him on his own business and he can tell you nothing about it."

The general testimony of mill-managers in China is that Chinese can be trained to be excellent mechanics, but that they do not develop into high-grade foremen. When Chinese do become managers of business concerns, there is a laxness, a "slack-twist" quality in the activities of the establishment. The happy-go-lucky, *ch'a pu to* (差不多) air pervades everything.

When a Chinese teacher undertakes to define a word for you, his definition always brings in that word. When a pupil undertakes to tell you in English the meaning of a word in his English lesson, he follows the same practice. Clear-cut thought and expression are lacking. Analysis is weak. The reasoning is in a circle.

Just as the Chinese classical style runs all the sentences of a paragraph into one, so is the Chinese student inclined to do in developing a subject in English. He lacks precision.

## II. DISCUSSION.

1. *Formality.* When in Minneapolis last year, at the meeting of the National Educational Association, I talked with Dr. W. T. Harris, Commissioner of Education for the United States and the leading philosophic pedagogian of America. He said to me: "China can never have any education worthy the name, because she is continually fronting to the past." In a recent paper on "Religious Instruction in the Public Schools" Dr. Harris makes some profound observations on dogma which are in point here: "Too much authority in secular studies," he says, "prevents the pupil from getting at the vital points. He cultivates memory at the expense of thought and insight, for the best teaching of the secular branches requires the utmost exercise of alertness and critical acuteness of the intellect. The spirit of authority loves dogmatic assertion and the memorizing of the exact words of the text book. It represses the investigating spirit and stifles independent thinking." This idea of Dr. Harris, though applied to religious authority, is peculiarly apropos here. In China, dogma is the religion of the mind. In the West, religion is for the spirit and science for the mind. To develop the Chinese mind we must subordinate authority and emphasize "demonstration and verification."

President Eliot, of Harvard University, a pioneer and still a leader in the modern advance of higher education in the United States, recently gave a notable address on the theme,

"The New Definition of the Cultivated Man," from which I take the following quotation: "Culture therefore can no longer imply a knowledge of everything, not even a little knowledge of everything. It must be content with a general knowledge of some things and a real mastery of some small portion of the human store." China, we may say, has recognized the dilemma and has frankly met it in her own way. Instead of trying to master new truth, she turned her back upon the prospect and only tried to conserve, in her education, all that had been. To be fronting continually to the past is an impossible attitude for educational development. It is reverence gone to seed. Under the dominion of dogmatic authority, Chinese pedagogy forces the pupil to one of two alternatives: either to follow the examples set and renounce originality, or to be original and renounce guidance. The school thus becomes the nursery, on the one hand, of the hide-bound conservative; on the other, of the intemperate revolutionist.

Professor Emerson E. White, in his *Elements of Pedagogy*, has this apt remark: "It may be interesting and suggestive," he says, "to ask here what man's intellectual condition would be were he endowed only with presentative power, including consciousness, sense-perception, intuition; and representative power, including memory, imagination and phantasy." We need not follow his idea out; in fact it is not directly applicable to our argument, but it offers a good analogy. In China, by giving a preponderating amount of exercise to the memory and to formal rather than to essential processes of the mind, the school discourages the development of the rational and higher imaginative faculties. The acknowledged intellectual ability of millions of people is in a state of more or less noxious desuetude, and the national mind, so to speak, is in a condition of arrested development. The Chinese mind is premature in traditional notions and in memory, and immature and crude in knowledge and thought.

2. *Triviality.* The traits which we have set down under the heading "Triviality" may be characterized as a sort of reaction from the excessive influence of authority. The mind, seeking relief from the extreme of formality, becomes fantastic. This is also a sign of imperfect mental development. True culture can be attained only where there is a just sense of proportions—of the relative importance of things. Scientific method implies the taking account of all the facts, the associat-

ing of related facts, and the abstracting of common principles. If there be no just appreciation of essential facts there can be no systematic, effectual inferring of principles, that is, no science. The absence of scientific precision in the Chinese mind is reflected in the rather crude, pictorial character of the written language and in the absence of grammatical inflections.

The failure of Chinese education is largely due to maladjustment of subject matter to the pupil's mind. The child wants things, and he is given words; he wants facts, and he is given phrases. The effect is not only to check intellectual development but also to compel a false and warped development.

It is also largely a consequence of lifeless teaching. The Professor of Pedagogy at Mt. Holyoke College has recently made an interesting investigation into the question of the relative moral influence of men and women teachers as estimated by the pupils themselves, both boys and girls. "With both sexes," he says, "the man teacher who had done most good was the one who, to a high degree, was the incarnation of massive strength and masterfulness in relation to vitally important things."

The trouble with the prominent men in China to-day, who are inclined toward progress, is that they do not know what are the essential things. The fault is in the system which has shaped the Chinese mind. What to accept on faith, what to disregard as trivial, what to strive for strenuously,—these are the questions that determine character. The West accepts the great inexplicable things, turns away from trifles and devotes every energy to learning the truth and applying it. China turns away from the great inexplicable, contends valiantly for trifles and, with passive reverence, accepts the teachings of the sages as the be-all and end-all of truth.

### III. UTILIZATION OF STRONG POINTS.

#### I. *Propriety.*

"Confucianism stands for order." Respect for learning, for established institutions, for the scholarly man, for the moral man,—these are anchors which, if they impede progress, also forefend shipwreck. Morality is everywhere a matter of habit. The very word signifies conformity to custom rather than a spontaneous inner principle; and especially must advantage be taken of this fact in China where the inner impulse to right conduct seems, to a large extent, atrophied. In China the sense of propriety is the most convenient basis for character-

training. The teacher has no trouble here to secure respectful attention; the trouble is to make attention active and effective. In utilizing the sense of propriety as a factor in education, our task is to take the form and fill it with a vital content, to make the external act represent an essential reality.

The sense of order may be utilized in training pupils to a study of cause and effect. Teach them to analyze facts: show that things are not eternally fixed but have rational reasons and causes, or at least an intelligible evolution. Begin with the Chinese written characters, so that they may be not mere arbitrary symbols but pictures of thought. Analyze English words: we need not teach Latin and Greek, but our polysyllabic English tongue can be made much more assimilable to Chinese thought if we break up big words into their elements. Analyze existing forms in social organization—especially rules of law, to show the reasons back of them—preëminently, international law, which is the world's common sense.

Cultivate the sense of propriety till its roots grow deep; let the virtues of punctuality and method in scholastic work supplant mere formal attendance and time service. In military drill pupils lack precision. Let their sense of rythm be made a definite thing, to the fraction of second.

The sense of form leads readily to an apprehension of the great principle of conformation and the persistence of law:

Analogies and correspondences, intelligently used, have been the forerunners of scientific generalizations of the highest significance; for instance, the use of biological analogies in working out the principles of modern sociology. We can take advantage of the Chinese sense of form for broadening the views of our pupils on questions of morals. This, to be sure, is only doing what Mencius did; but every teacher must make fresh use of the old methods. How aptly the differential calculus illuminates the vital fact of growth by infinitesimal increments, whether in the physical or in the moral realm. How well the theory of capital, as the stored-up product of labor and temperance, illustrates Benjamin Kidd's doctrine of the subordination of the present good to the future good as the dominant principle of Western civilization.

## 2. *Curiosity.*

The Chinese mind, in some important aspects, is a child mind. When modern education brings it into contact with the

great world as men know it to-day, the whole scene is new and strange and the facts strike in. Especially is this true if facts and principles are tangibly or graphically shown.

The quickening of curiosity is essential to interest, and interest is the all-important thing in developing self-activity. Interest is the secret of attention and attention is the key to acquisition. Here is one of the most potent aids and most constant incentives to effective teaching in China.

I have recently seen a class of young men studying botany who have handled all the plants studied, have even brought old mouldy shoes into class and examined the fungous growth under a microscope. These are the coming teachers for the coming China.

Note the keenness with which Chinese students follow demonstrations in physics and chemistry; they are dealing with real things. So, too, with diagrams and pictures of real things, though in a less degree. Here is the prime principle of kindergarten instruction, and kindergarten principles are applicable in a high degree to all grades of education in China. Closely connected with curiosity is the principle of indirection. This is another great kindergarten principle. The interest being enlisted by something graphic, tangible or audible, other faculties come into play and the pupil learns without knowing it. In connection with the sense of form, this intellectual eagerness, once aroused, leads to zest in solving original problems. In geometry, for instance, I have found Chinese boys no less original and more ingenious at discovering solutions than boys of a corresponding grade of schooling at home.

Another most important way of utilizing curiosity is in giving the broad view of facts which is essential to culture and efficiency. Take the biography of James Watt and the history of the factory system of industry and connect the two with the present-day industrial supremacy of England. Take Malthus' principle of population, connect it with history of the invention of steam-boats and the colonization of America and Australia, and let the pupils make new statements in modification of Malthus' principles. Silver mining, by-products of lead, the depreciation of silver and the question of the indemnity payments: show how closely connected these topics are. We must use curiosity, and yet curb it, turn it into productive channels; guide it, and it leads to all knowledge; let it run wild, and it is lost in quicksands.



Here the very habit of attention to incidental matters, which we have noted as a fault, becomes a help. Recently a pupil, in his economic note-book, illustrated the importance of air as a means of life by citing the "Black Hole of Calcutta," of which he had read in history.

The teacher, finally, must himself be interesting. He must be agreeable, attractive, and, wherever he is touched, the virtue of Western civilization must flow forth. If he will observe the proprieties and at the same time show something worth while in himself, there are no people with whom he will find it easier to come into relations of social intercourse and mutual regard and profit than the Chinese. The supreme need of China is life—vital contact—the assimilation of mundane things by the pervasive spirit which can transmute dead forms into living forces. The life of the spirit grows from within, but it must have quickening and nutriment from without; and curiosity is one of the greatest means whereby the needed elements can be brought in.

The trait of curiosity and the principle of interest—the method of freshness of thought in teaching—is at the basis of the best work that has been done in teaching one peculiarly important subject—the English language. I have recently had the privilege of visiting English classes in Soochow University. Their system is conversational; it is both dramatic and graphic. Its basal principle is interest—interest in the subject-matter of the conversation and in the dramatic part that the student himself takes in it. In order to maintain this interest, the subject-matter of the conversation must be familiar to the pupil; then his understanding is not severely taxed and his perceptive faculties are kept keen to absorb the forms of speech; and this absorbing of forms is the essential object in elementary study of English.

The same principle—the maintaining of interest—must be observed, with a different application, in another important department of the work in Anglo-Chinese colleges, viz., the teaching of history and economics and similar branches with English text-books. When, as here, the main line of thought is necessarily new, the expression of the thought must be clear and simple. In order to avoid fatiguing the mind and smothering its interest in the subject, the forms of expression and illustrations and metaphors used ought to be rigorously modified to correspond to the degree of knowledge of the student. This

principle opens a wide field for the preparation of text-books of modern subjects in English, especially adapted to Chinese students.

*Conclusion.* I have refrained from quoting Confucius and Mencius, although the four books contain numberless passages in point, because the object of the study has been to show up present conditions. China to-day shows the defects of her virtues; she has held the sages so sacred that she has violated all their ideals in the effort to conserve them. However, it is the business of the teacher to make old truths that have been left for dead, to live again. I have found it a mind-quickening exercise when introducing a course in economics, for instance, to call for citations of the economic teachings of Mencius.

I have also refrained from discussing a question that may appear fundamental—the question of teaching spiritual ideals as an element of true educational development. This branch of the subject does not come within the scope of this paper; but it is inevitably a part of the educational problem for China.

Morality is necessarily a product of sociality; but in Christian lands it has its highest sanctions, if not its prime source, in a sense of individual responsibility to something higher than society. It is my personal conviction that China can never attain a high order of life until the basis of her ethical sanctions is shifted from proprieties to individual responsibility. Mencius seems to teach something very like the doctrine of the categorical imperative; and if Christ had come to China, I think men like Mencius would have received Him gladly.

The first principle of pedagogy is development on the line of least resistance; this is a principle of physical nature. The second principle of pedagogy is development on the line of greatest resistance; this is a principle of the moral nature. The first is the principle of natural development; as applied to child training, it has to do chiefly with the intellect. The second is the principle of spiritual development, and it has to do chiefly with the will. In this study we have dealt, of course, only with the first.

The question may be raised whether the ideals of the highest Western civilization, with their educational sequences, are applicable to this ancient, contra-minded civilization of the East. It is a large question, and the only answer I shall offer now is this, that until the highest ideals have been fairly presented and have plainly failed, we cannot be satisfied to offer

China anything short of the best. In support of this thought I may venture, in closing, to quote China's greatest teacher, when, in answer to 公孫丑's protest that his ideals are too high, he stands firm in the truth and speaks almost in the sense of the Great Teacher's words: "He that hath ears to hear, let him hear":—

公孫丑曰道則高矣美矣宜若登天然何不使彼爲可幾及而日孳孳也孟子曰大匠不爲拙工改廢繩墨羿不爲拙射變其彀率君子引而不發躍如也中道而立能者從之

*Kung Sun-chow said: "Lofty indeed is the doctrine, yea, resplendent, but it is as it were to mount the heavens. Why not modify it so as to make it approximately attainable and thus a matter of every-day practice?" Mencius said: "A master mechanic does not give over the use of his marking-line on account of a stupid workman; the master of archery did not, on account of a stupid archer, modify his established method. The princely teacher leads to the doing, but does not do it all himself; it is as if he held the mind on the qui vive; he takes his stand in the midst of the way: let those who can, follow."*

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## Educational Association of China.

### MEETING OF THE EXECUTIVE COMMITTEE.

THE Committee met at 5 p.m., at McTyeire Home. Present: Dr. Parker, Chairman; Dr. Reid and Mr. Silsby. After prayer the minutes of last meeting were read and approved. The name of Mr. Horace F. Wallace, of Swatow, was presented for membership and approved.

The General Secretary was instructed to correspond with Mr. Carl with reference to securing the China Educational Exhibit at the St. Louis Exposition for exhibition at our next Triennial Meeting.

Dr. Parker was authorized to order of W. and A. K. Johnston, Edinburgh, 340 sets of wall charts and 4,000 illustrations for handbooks.

The Committee authorized the publication of 2,000 Handbooks on Fishes (for wall charts) at an estimated cost of \$60.91 and 2,000 Handbooks on Reptiles at \$76.35. Dr. Parker reported that 1,000 copies of Dr. Pott's book on Pedagogy had been published. The price was fixed at 20 cts. per copy.

The General Editor was authorized to make arrangements with the Commercial Press for sale of the Association's publications.

Miss Richardson having left on furlough for America, and having sent in her resignation, Miss Mary E. Cogdal was elected in her place as a member of Committee.

Adjourned,

J. A. SILSBY, *Secretary.*

## Correspondence.

THE HOLY NAME OF JESUS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I respectfully suggest that it might help to lessen the profanation of the holy name of Jesus, our Saviour, which is very deplorable (as Mr. Foster very properly pointed out in your columns some time ago) if writers and printers of Chinese books and tracts were to leave a space in the column just in front of where this name occurs, as is left in Chinese edicts before the name of the Emperor.

One is glad to see this is done already in some instances before the different terms for God and before the title of Lord, but it does not appear to strike some that the pause should come before the name of Jesus. Surely if ever any name needed a "selah" before it, this one does! We are all in danger of coming under the power of this popular profanation. Is not the name of Jesus "the name which is above every name?" I think so. At any rate, "at the name of Jesus every knee shall bow." The Chinese are not needing to be taught what reverence is so much, as to whom they should show it. A "selah" before the name of Jesus may help to teach them this.

Yours very truly,

THOS. HUTTON.

THE NEW TESTAMENT ORIGINAL.

*To the Editor of*

"THE CHINESE RECORDER."

SIR: In January RECORDER, page 43, over the initials T. C., appears the statement—an unproved assumption—"Jehovah" . . . 'has no place in the New Testament original.' Question: Have we got the originals? Nothing has been handed down that was written between Christ's ascension and Constantine's conversion.

In harmonizing Old and New Testaments I have found it necessary to adopt as a working hypothesis that practically all the New Testament was thought in Hebrew, most of it was spoken in Hebrew, much of it was written in Hebrew. The Aramaic, Greek, and Latin documents of the fourth and succeeding centuries are translations. The Greek is evidently modelled on the Septuagint.

Take a word such as *ὁσως* with its compound *ἀποσως* and its derivatives *ὁσως* and *ὁσωτης*, and by citations, allusions and parallels the words are found to translate five different totally different Hebrew words. As to Jehovah I find that New Testament Lord represents Jehovah very frequently as well as *Adon* and other words.

The chief fault of the Chinese versions is the forcing in of 主

by hook or crook, whether it fits or not. It is not merely used for Jehovah, Adon, Elohim, etc., but is actually confounded with the grammatical suffix 者在救者, Savior, he who saves, and it is very commonly added to 的 superfluously.

Yours, etc.,  
G. PARKER.

#### OCCUPATION AND OPPORTUNITY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention was recently called to a letter in the RECORDER, headed "Unoccupied Territory." It dealt with the regions about Ichang. Shih-nan-fu was spoken of as untouched ground.

May I be allowed a few lines to explain that since opening Kwei-fu the work has spread very largely in that direction. In my Bible school last February I had several men who came from Chien-shih and En-shih, which are both hsien in the Shih-nan-fu. I have had no less than four deputations coming to receive me to the latter city; and now I have the papers for a good house which they have prepared for us there.

The strength of our Kwei-fu work is in Wu-shan-hsien and spreading over the Hupeh border all along the line. We have enquirers from Pa-tung also, so there are three counties in Hupeh; but all these places are some seven or eight days from Ichang.

As far as I can learn, the country *due* north from Ichang is at present quite untouched by any society.

May I add one word about "*motives*." Of course these people have mixed and even very

wrong motives. How could it be otherwise? and their claim for teachers is therefore all the stronger. The motives of the Lord's own chosen apostles were wrong to the very last while He was still with them.

Only give them a chance of knowing us and hearing the Word through us. Many have told me frankly that their motives *were* wrong when they first came in ignorance; but now, after patient instruction, they are getting something better, and confessing it too. It is no time for hastily baptizing these people; but it is a glorious time for instructing 100 or even 1,000 who have Scripture in their hands crying for teachers.

I am sure that this is God's answer—the beginning of His answer—to our prayers of many years past. The whole question is, In what spirit shall we meet them? Some have deliberately set themselves "to stamp out the movement." Others refuse to sell Scriptures to such people.

My experience and that of some others is, that *whenever* they have been met in a loving spirit, a nucleus of true believers has been found, and they gather around them those of the best kind. It is a grand time for the natives to work; the work is theirs from the start in Kwei-fu. I have no longer to seek people and persuade them to believe. They are constantly bringing to me others who call themselves believers.

I have but to give them the milk of the Word. The living souls will ever be drawn by this; while those who are hopelessly mistaken, if they don't get converted, will leave us.

Believe me,

Yours sincerely,  
MONTAGU BEAUCHAMP.

## THE USE OF SHANG-TI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Only this week have I been able to look through my RECORDER for March. I wish your esteemed correspondent, Dr. Stanley, could perceive that the best way to stop controversy is, not "observations," such as he has offered us, but evidence. In the October RECORDER his contention was that Shang-ti in Chinese is what Zeus or Jupiter was in the Greek and Latin classics and Baal in the Bible. What were the characteristic attributes of the Phenician Baal perhaps Dr. Stanley knows as little as I do. But we have both read enough in our youths of Zeus and Hera or Jupiter and Juno, their forebears and descendants, to know that they were credited by the men who heard St. Paul with physical and ethical characteristics which are totally absent from the Chinese classical tradition of Shang-ti. The primeval Shang-ti was not, so far as I know, self-existent, nor in any true sense the Creator. Self-existence is an attribute, the knowledge of which we owe to revelation; and it has been part of the missionary's duty from St. Paul to the present day to teach it and to connect it with *θεος* or *deus*, or *god*, or *shên*, or *shang-ti*, according to the denomination he has found fittest to represent the supreme object of worship in the language in which his missionary addresses have been made.

The primeval Shang-ti, as an object of worship, not, that I am aware of, represented by any image, was credited with the supreme government of mundane affairs, the fountain of right and justice, and uncontrolled by

sublunary influences. He had neither the quasi-human relationships, nor the vices of Zeus or Jupiter. Shang-ti is not a *name* any more than Huang-ti or Shang-chu or Shên. In later ages the title Shang-ti was improperly applied to deified heroes, real or imaginary, and so we have Yuan-t'ien Shang-ti, Yu-huang Shang-ti and the rest, just as there were K'ang-hsi Huang-ti and Ch'ien-lung Huang-ti.

What I have contended for is that the erroneous or inadequate ideas associated with Shang-ti do not disqualify that term for adaptation to Christian conceptions any more than the definition of the Shên-ming by their connection with mountains, streams, the elements, etc., disqualify it. And I see nothing in Dr. Stanley's letters to shake my conviction.

His "pertinent question" which of the Shang-tis "is supposed to represent the true God," is met by the obvious answer—none of them all.

"The world by wisdom"—Chinese or otherwise—"knew not God." We are sent to preach one whom "they worshipped, though they know him not;" and we are to do so in connection with the term or terms which best answer our purpose philologically, and also which are not inextricably connected with attributes utterly unworthy of the divine idea. An adequate term, ready made, is simply not to be had. Certainly Shên is not such, nor much less Shang-chu, which latter would not be inapplicable to an Emperor.

Pace the "old literate," "a stable church and a sound theology" are being "built up," if not on the word Shang-ti "as a foundation"—since "other foundation can no man lay but . . . Jesus

Christ"—yet in connection with the use of that term, ever since Ricci in the seventeenth century wrote his memorable essay on "T'ien-chu Shang-ti," the Creator self-existent. Men like Medhurst, Faber, and others have contributed to the theology, and large and growing churches of Chinese Christians worshipping, praising, and proclaiming the Christian Shang-ti may well reassure the "devoted member" of Dr. Stanley's Shênite church.

What is to be desired is that we should concede a little to each other, and recognizing the limits of our knowledge thank God that both with the one term and the other "the kingdom of God is preached and souls are pressing into it."

Faithfully yours,  
T. C.

#### A MARTYRS' MEMORIAL.

(See frontispiece).

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: As at Cana, the Lord reserved the "best at the last." Our tour to Fen-cho-fu occupied about two weeks and extended over the two Sundays of January 3rd and 10th, and although a cloud of sadness still hung over the district and still does to some extent, the outlook is much brighter than it was at our last visit. The chill of horror has, in a good measure, vanished here owing to the providential arrest of the wretch who led our former associates to such a treacherous end. Two of the deacons of the church, becoming anxious at our delay in coming, came over the plain (160 *li*, fifty-three miles), one walking all the way to invite us to come over.

On the first Sunday we found twenty-four applicants for admis-

sion to the church on probation and on the next Sunday nine others received baptism, making a total of thirty-three additions at that station, which, added to the number at this, makes a grand total of ninety additions on this tour.

These numbers are significant, but cannot possibly convey any adequate conception of the history of the past year. The black scroll that hangs behind the pulpit has in white the names of seventy-five of the old members enrolled under the motto as having "contributed their bodies." Some belong to the out-stations of San-ch'uan and Liu-chen. It seemed a little incongruous at first for them to record themselves on the roll of martyrs, but the more one listens to the story of their persecutions, that still exist to some extent, the less incongruity there seems to be, for their lives are a living martyrdom, e.g., Mrs. Hou, whose son sharpened a knife and gave to the Boxers for them to kill his mother with, and while we were there Mr. Tien came in to enquire about the news that four more missionaries had just been killed. "There, I told them that it was all idle talk!" he said. And this is the way that day by day the heathen torment the nervous and some still sick from the persecutions of 1900. Some have since died from diseases contracted no doubt from the paralysis of fear in those terrible days and two at least have lost their reason!

There are four members who have acted as deacons and who have taken turns on Sunday in conducting the services, and though not so versed in theology as some of our divines at home have shown the earnestness and moral power that comes from



sincerity of belief and they have developed wonderfully under trial, so that we have no cause to be ashamed of them. In the darkness of that awful hour many a Peter denied his Lord (in the Chinese sense), but even the most weak one of the lot is now at the farthest out-station, eighty miles away, faithfully preaching the gospel and keeping an opium refuge, and one of his converts has contributed 100 taels to buy a court of buildings for the refuge and a meeting place.

On the 8th of January at Fenchow occurred the unveiling of the monument to the band of missionaries of the American Board who lost their earthly lives in 1900.

The magistrate had signified his intention of accompanying us, and with six carts we soon traversed the road over which they were taken to their cruel betrayal. The ceremony was severely simple. A score of Christians sang the doxology in a cold and driving duststorm and four braids of crackers with a "cannon" cracker for every tenth were fired and then our artist took the picture of the monument and then we went to the temple from which Lü Chensan, standing on the steps, gave the order on that fateful day in August, 1900, to his soldiers to attack the devoted band, whose names are cut on the tablet to the left as you face the monument. On the one to the right is cut the address (in part) of the funeral oration delivered at Tai-ku by Mr. Duncan on the occasion of their burial in 1901. On the reverse is an inscription in English referring to the date of finishing the work, on one tablet, and on the other in Chinese is the appreciation of the Christian

religion written by the Emperor K'ang Hsi so well known. The tui-dzs or mottoes in front rehearse the old story: "The bestowal of one body remits the sins of the myriads; the shedding of a few drops of blood is sown in the hearts of the myriads of people."

On the carved panels in front appear the three wise men from the East, the Apostle Paul making tents and preaching the Gospel, and Nicodemus in his interview with our Lord by night. The material of the work is the black marble of this region and the carving is neatly done and was superintended by one of the Christians who was under the pay of the government, which paid the costs (450,000 cash).

As we lumbered our weary way back to the city in the springless cart it was not unnatural that our hearts brooded somewhat gloomily on the remembrances of the past, how in 1900 the dark storm suddenly broke and the old Prefect who had always been friendly to the missionaries, but now old and feeble, was worried to his death, and before he could have a decent burial the new Prefect Hsiü, in thorough sympathy with the diabolical purposes of the governor, came on the scene, and this serpent Lu, in human form, raised his head and hissed at the people and offered his services to the new Prefect to murder the missionaries; how the old Hsien Magistrate, Shen, who had always been friendly to us, and in the gathering storm had stood firm as a rock for justice and humanity, even to the last a genuine hero in the darkness of the Boxer superstition, was overridden by the Prefect, and in the helplessness of his despair wrote a poem denouncing the times and his fate, and scorn-

ing the new Prefect and his henchman, Lu Chen-san, who did the dastardly crime not ignorantly as he was familiar with the missionaries and had been treated for the opium habit, living in their hospital for two months, and had professed friendship in many ways, but now for the hope of preferment and for what he could rob the foreigner of he led his soldiers to do the deed.

The Foreign Office at T'ai-yuen-fu have made many promises to punish this man, as he so richly deserves, while clandestinely giving him a comfortable berth in jail until the foreigners shall have forgotten, when he will be set at liberty to continue his slimy way among the people. The Prefect Hsiü was condemned

to exile by the allies, but escaped from the province on the same day that this man fled. Up to the present nothing has been done to carry out his sentence or to pronounce sentence on this man who so richly deserves it.

The monument therefore stands not only as a memorial to those who died in the interests of their religion but to our shame and the shame of the government that lets such a crime go unpunished. The empire of China may be one of the oldest on the earth, but it is written in Scripture and in history that "The hoary head is a crown of glory if it be found in the way of righteousness."

Yours faithfully,

I. J. ATWOOD.

## Our Book Table.

Recent Advances in Christian Student Movements. Being the Reports of the Student Movements affiliated with the World's Student Christian Federation for the year ending February the twenty-eighth, nineteen hundred and three.

This pamphlet contains a general survey of the recent progress and present condition of the World-wide Christian Student movement, and embraces the official reports of all the National Christian student organizations which are bound together in the World's Students Christian Federation. It is remarkable the extent to which this work had developed during the comparatively few years of its existence, and we are pleased to see the strong position it is taking in China, there being now reported thirty-six student associations in eight different provinces with 1,079 members.

SECTARIANISM AND RELIGIOUS PERSECUTION IN CHINA. A page in the History of Religions, by J. J. M. De Groot, in two volumes, published in Amsterdam by Johannes Müller, 1903 and 1904.

The scholarly author of the great standard work on the *Religious System of China* has postponed the publication of volumes V and VI of his work in order first to give to the world this new work on *Religious Persecution in China*, and all well-wishers of China should be thankful that he has done so. The main purpose of this work is to give *documentary evidence* from Chinese history, especially from the law code and the Imperial Edicts of the present dynasty, that the real reason for the Boxer troubles and the persecution of Christians was the spirit of *Intolerance* against all

non-Confucian teaching, which has animated the Chinese government during more than twenty centuries. The question: "*Is there religious liberty in China?*" is answered by Professor De Groot emphatically in the negative, and he proves his view by hundreds of quotations from Chinese History. He has dedicated his book "*to all missionaries of every Christian creed labouring in China.*" And indeed all missionary leaders, all secretaries of Mission Boards and especially all foreign diplomats in China should study this work carefully. It explodes for ever many erroneous conceptions concerning China. The optimistic view of Chinese history, which is so pleasant and agreeable to some friends of China and is so flattering and welcome to the Chinese themselves, that one scarcely knows what need there is still for Christianity in China—this view is shown by Professor De Groot's work to be utterly superficial. If one reads of all these persecutions and all the cruelty manifested therein, one cannot but feel that Dr. Faber's views concerning the History of China, as expressed in his "*Chronological Handbook*" and in his "*China in the Light of History*," were correct and not in the least too dark. Yes, the facts of China's History are the strongest evidence of China's need for Christ. We cannot sketch here the whole contents of Professor De Groot's work, but we will indicate the chapter headings: 1. The Fundamental Principles of Confucianism regarding Heresy and Persecution. 2. Historical Survey of the Persecution of Religions until the Seventeenth Century. 3. The Legislation on Convents and Religious Life. 4. *The Law against Heresy and Sects.* 5.

Sectarianism. 6. The Sien-t'ien Sect. 7. The Lung-hwa Sect. 8. Supplementary Notes on Sectarianism and Heresy-hunting. (Vol. II.) 9. Persecution under the First Emperors of the Present Dynasty. 10. The First Part of the Reign of Kao Tsung. 11. The Second Part. 12. The Great Rebellion in the Western Provinces. 13. The Period 1800-1812. Persecution of Christians. 14. The Rebellion of 1813. 15. The Period 1813-1820. 16. The Reign of Sien Tsung. 17. The Tai-ping Rebellion (most interesting; De Groot finds the root of this rebellion in years of religious persecution). 18. The Reign of Muh Tsung. The last sentence in the book is this: "Verily, there is another reason for Chinese persecution of Christians than a legendary or magnified register of missionary sins."

All who study this book will long for the day when the eyes of the Chinese government will be opened to see the necessity of introducing at last, after centuries of bloodshed, *real religious liberty*, not only for the people but also for the Mandarins and government schools. No really civilized nation can refuse this liberty of conscience.

P. KRANZ.

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#### REVIEWS BY A. H. SMITH.

How to be Self-supporting at College.  
By James Melvin Lee. Pp. 33.  
New York: Thomas Y. Crowell.  
\$0.30 (gold).

Those of our readers who have children in American institutions of learning, or who expect to have such, will certainly be interested in this little essay, which is a newspaper article expanded and put into a relatively permanent form. It gives a striking insight into the countless ways

in which it is always possible for quick witted and energetic American youth to 'get on,' as the phrase goes. While the range of occupations is steadily increasing, there has been no change in the underlying essential conditions, that it is always possible for the youth without resources to work his own way onward and upward, perpetually helped by the active friendliness of others and constantly accumulating experience which is in itself an education. The whole booklet reminds one of a remark of the present Chief Justice of the Supreme Court (based on an Emersonian saying) that "the Republic is opportunity."

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*Leavening the Nation, The Story of American Home Missions:* By Joseph B. Clark, D.D., Secretary of the Congregational Home Missionary Society. New York. The Baker and Taylor Company. Pp. 362. \$1.25 net (Gold).

This volume is unique in its grouping in one conspectus without regard to denomination the numerous religious forces which have been instrumental in infusing vitalizing influences throughout the vast regions now become the United States. Yet the view of the work of the Congregational element is naturally presented with greater fullness than the others, which are, however, nowhere ignored, or minimized. It is refreshing to know that this volume is used in many circles of young people as a textbook, the effect of which cannot fail to be most wholesome. The intimate and vital nexus between the home and the foreign work is made vivid, especially in the closing chapter on "The Fruits."

It requires more faith than perhaps most of us possess to foresee a time when the Chinese

churches now in process of planting and training, shall be moved by an irresistible impulse to project themselves into new and distant regions, yet if China is to be permeated with genuine Christianity this must inevitably happen. We can cordially commend this book to every patriotic American and to all who would like to have a vision of the possibilities wrapped up within the lives of a little handful of determined men and women who have given themselves wholly to God.

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*India and Christian Opportunity.* By Harlan P. Beach, M.A., F.R.G.S. Pp. 308. New York Student Volunteer Movement for Foreign Missions, 1904. Cloth, \$0.50; paper, \$0.30 (Gold).

This is the latest in the long series of text-books for the study of Mission fields, issued by the Student Volunteer Movement, already amounting to twenty-seven in number; several of them prepared by the indefatigable Educational Secretary, whose own contributions to this line of works have been extensive and valuable. Mr. Beach has divided his book into eight chapters, with three appendices; the first containing a Compendious (but far from exhaustive) Bibliography, a 'Comparative Summary, 1851-1900,' and 'Statistics of Protestant Missions in India,' one a page of totals in columns, and the other showing the distribution of the various missions throughout the Indian peninsula. The first five chapters are preparatory to the last three, and describe 'The Physical Environment,' 'Some Historical Factors,' 'Races and Common Life,' 'The Religious Life of To-day,' and 'Christianity in India.' The later chapters discuss 'Ways of Working,'

'Problems and Opponents', and 'Results and Opportunities.' To condense the necessary information regarding so vast a continent into these pages, is only possible to one who has long worked over his material and who has submitted it to "five well known Indian missionaries who have kindly read the manuscript or the proof, and whose criticisms have done much to correct the individual equation." The work is a scholarly and careful production, worthy of the reputation of its author. Being intended to give an accurate idea of the whole Indian Empire *in extenso*, it does not attempt to tell the story of individual missions, information in regard to which must be sought from other sources. For the purposes for which it is designed, that is, the instruction of students prepared to examine authorities, and to follow out the clues here given, the book is in a class altogether by itself. Its use cannot fail to do much for the enlightenment of its countless readers.

## ACKNOWLEDGMENTS.

*Woman in All Lands, or China's Place Among the Nations.*

A comparative philosophic study of comparative civilizations, ancient and modern. By Rev. Young J. Allen, D.D., LL.D., assisted by Yin Pao-lu, B.A. To be complete in ten parts, or twenty-one volumes. Vols. 1 and 2 of Part 1 now ready, but not on sale.

Conference Commentary on Ezekiel. By Rev. H. V. Noyes, D.D. The Chinese Tract Society, Shanghai. For sale at the Presbyterian Mission Press.

This adds one more to the valuable series of Commentaries on the Old Testament which the Tract Society is getting out, and thereby bestowing a great favor on the Chinese Christians. A large part of the cost of this work has been defrayed by the Religious Tract Society, London.

A Translation of Pastor Kranz's paper on the Martyrs' Memorial into Chinese. 32 pages.

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## Editorial Comment.

WE wish to call attention to, and most heartily endorse the article of Mr. Warren in this issue of the RECORDER. The millennium seems nearer when such a spirit is manifest, and the beginning of the end of the Term Controversy appears not so immeasurably far off. It is indisputably true that no term or set of terms is capable of conveying to the Chinese any adequate conception of God or Holy Spirit. It is not what

they can *get out* of a term but what is *put into* it. And it has been demonstrated over and over again that one term for Holy Spirit is just as acceptable to them as another when they are properly taught what is really meant by the term used. They are quite ready to accept the term that is given them. Doubtless their national pride is more appealed to when Shang-ti is used for God. There is no such feeling in regard to the word

for Spirit. And Mr. Warren well says: "If it were possible to have a dozen well trained preachers, half of whom used 'Sheng' for 'Spirit' and half of whom used 'Ling,' closely examined as to their views on the Holy Spirit and spiritual matters, does anybody think that the result would show any difference whatever in their knowledge that would clearly be attributable to the particular term used?" And as showing that much of our prejudice either way is the result of usage and habit he says: "Who is there that cannot recall many instances of phraseology that when first heard seemed out of the question because of their roughness, but usage has rubbed and polished them down till now they slip off the lips as smoothly as possible. For the help it would give in the settlement of the Term Question it would be worth while putting ourselves to much more trouble than is involved in the substitution of 'Ling' for 'Sheng'." And then Mr. Warren's closing thought is well worthy of consideration, viz., that Japan uses "Sheng" for God and "Ling" for Spirit, and that Japan is going to influence China more and more. We welcome Mr. Warren's article because it proposes to work on *converging* lines, not on parallel, or diverging lines. If we follow his advice we should soon be united.

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WITH this number the CHINESE RECORDER begins a Mor-

rison Society section for the publication of articles upon certain technical and special aspects of the China field and the most appropriate methods of dealing with the social and national problems it presents. Being now in our thirty-fifth volume and having during as many eventful years conveyed to the missionary body the suggestions of many veteran workers, it is appropriate that we should cordially welcome to our pages the young, strong, cultured life associated with the name and purpose of the Morrison Society. One of the characteristic features of the closing years of the last century was the development of the missionary thought and activities of the Student Volunteer movement, the Young Men's Christian Association, and kindred Societies. The spirit of self-sacrifice, earnest endeavor, and high ideals of these bodies have warmed our hearts and filled us with high expectations. With consecration, enthusiasm and systematic study so characterising the young societies of the new century may we not expect our young men to see visions. May it be true indeed that "your sons and your daughters shall prophesy."

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FOR every enterprise under the sun there is now a definite science and definite study on scientific lines. An elaborate treatise has been written upon the early attempts at sketching among children of all lands; there have been comparative studies of nursery rhymes;

and to end a long list, a well known Society has its science of departed spirits. And massive China and its millions deserve and demand our utmost efforts at scientific study. After his visit to the Far East in 1898, Professor Henry Drummond wrote: "The Christianizing of such a nation as China or Japan is an intricate, ethical, philosophical and social as well as a Christian problem; the serious task of taking any new country indeed is not to be done by casual sharpshooters bringing down one man or two here and there, but by a carefully thought-out attack upon central points, or by patient siege, planned with all a military tactician's knowledge." In their war with Russia the Japanese are bringing to bear upon Manchuria the results of a most prolonged and careful study; they know exactly what they want to do, and are combined in well-ordered ranks and companies, actuated by one mind and heart, to carry out their long-planned movements. Every intelligent missionary in like manner may be expected to welcome the studies of specialists who, in the Morrison Society papers, are giving to our readers the results of a careful study of the particular problems which have called forth their chief attention. Our great enterprise demands (1) the full reception of spiritual power from on High, and (2) a knowledge of the most appropriate means of bringing home that power,

in all its winsome potency, to the hearts and lives of the various classes of the Chinese and to the national heart and social life of China as a whole.

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IN COMMENCING to publish such a series, dealing so largely with problems and methods, it is appropriate to urge the paramount importance of the first consideration, that of full reception for the energies of omnipotence. It was by such a reception that the church began at Pentecost; it is by such a reception that Mission work must continue. While we pause awhile to study problems and methods, we, must above all "tarry" in accord with our Lord's last commission. The "going forth" must ever follow such a "tarrying." And whether we are accustomed to observe the church festivals or not, it is appropriate at this time to re-study the gospels to see how that our Lord's whole teaching had for its goal something beyond the cross, beyond the resurrection and ascension,—that Pentecost was the "vanishing point" of its whole perspective. The Sermon on the Mount, rightly considered, is an address on preparation for Pentecost. In every other utterance there was the preparing of the way for the full inrush of the unconquerable legions of Pentecostal forces. Once pointed out, this becomes most obvious. The gospels find their climax in Pentecost, the church has its starting point in Pentecost. And as



every Lord's day has become a weekly Easter, so every day is to see a daily Pentecost. As we realise all this, and yield ourselves and all that is within us to the supreme quest of life, we may start each morning, heart in heart with

our fellows, with the confident prayer :—

Quick, in an instant, infinite, for ever,  
Send an arousal better than we pray,  
Give us a grace upon the faint endeavour,  
Souls for our hire, and Pentecost to-day.

## Missionary News.

### Foochow Choral Union.

*Object: "To foster and develop among the Chinese a love and desire for good sacred music."*

The third Annual Choral Festival under the auspices of the above, was held in Foochow on Easter Monday. "If large and attentive audiences," to quote from the Foochow *Echo*, "are a true criterion of appreciation, the efforts of the Choral Union have met with great success. At least fifteen hundred persons were present, both in the morning and afternoon, of whom only a sprinkling were foreigners, and all were well rewarded by listening to the careful rendering of the various items that formed the programme. We came away much impressed with the possibilities of the Chinese voice and hoping much from these successful attempts to improve our congregational singing."

The Committee of the Foochow Choral Union would again suggest to their fellow-workers in large centres the developing and extending of a movement which is a source of much blessing, and no little factor in the moral and Christian elevation of the native church.

### ORDER OF SERVICES.

10.30 a.m.

Rev. G. S. Miner, Presiding.

1. Voluntary, "Send out thy Light," } *Gounod.*
2. "Holy, Holy, Holy," } *Dykes.*
3. Prayer.
4. Lesson, 1 Cor. xv. 35-58.  
Pastor Iek Siu-mi.
5. "Jesus Christ is risen to-day," } *Monk.*
6. "Arise, Shine, for Thy Light is come," } *Elvey.*
7. Address, Rev. C. Hartwell.
8. "We have seen His Star in the East," } *Simper.*
9. "Rock of Ages cleft for me."
10. Collection (towards the object of the Choral Union).
11. Voluntary, "Gloria," } *Mozart.*
12. "O Lord how manifold," } *Barnby.*
13. "Nearer my God to Thee."
14. "Doxology."

### BENEDICTION.

2.30 p.m.

Ven. Archdeacon Wolfe, Presiding.

1. Voluntary, "When Shades of Eve," } *Simper.*
2. "God reveals His Presence," } *Neander.*
3. Prayer.
4. Lesson, St. Matt. xxviii.  
Ding Ung-tiu.
5. "Jesus Christ is risen to-day," } *Monk.*
6. "The Lord is risen," } *Kunze.*
7. Address, Pastor Ciong Ging-beng.

8. "My Soul doth magnify the Lord," } *Bunnett.*
9. "Jesus loves me this I know."
10. Collection (towards the object of the Choral Union).
11. Voluntary, "Gloria." *Mozart.*
12. "Rest in the Lord," } *Mrs. Robinson.*
13. "Peace, Perfect Peace," *Caldbeck.*
14. Doxology.

## BENEDICTION.

## C. E. Notes.

Mr. P. L. Gillett, Y. M. C. A. Secretary for Korea, located at Seoul, writes of the interest in the Christian Endeavor Society which he started there some months ago. He says: "Our society among the foreign children of the community is active and prosperous. The members are conducting a Sunday-school every Sunday with an enrollment of about eighteen Korean boys and girls. They have also distributed some four thousand tracts within the last few months. Our meetings are bright and interesting, because each member helps to make them so."

Rev. F. S. Hatch, M.A., for the last three years General Secretary of Christian Endeavor for India, Burma and Ceylon, has been spending the month of March in visiting some of the societies of Christian Endeavor in the southern coast ports. Mr. Hinman, the General Secretary for China, met him in Hongkong, where large meetings were held in the Basel, American Board and London Mission churches. At Canton two large meetings were held, and both secretaries spoke to smaller groups in the schools. At Amoy, Foochow and Shanghai there were also large mass meetings; at Foochow six meetings in five of

the largest assembly rooms in the city.

Mr. Hatch was frequently asked to speak to the missionaries on the general condition of the mission work in India which he has seen perhaps more widely than any other man, and his review of the elements of progress in Indian missions proved of absorbing interest to all who heard it. Mr. Hatch and Mr. Hinman also attended the Presbyterian Christian Endeavor Rally for Ningpo district, held at Yü-yiao, March 30th and 31st, where a large number of the native Christians gather from long distances for an annual conference. The programme was an interesting one; the general subject being obedience, and many earnest practical addresses were made by natives and foreigners. Mr. Hatch goes from China for a month's tour in Japan, where he will visit a large number of the Japanese Endeavor Societies according to an itinerary arranged by Dr. Pettee, the enthusiastic leader of Christian Endeavor hosts in Japan.

A most delightful incident occurred at a meeting of the Christian Endeavor Society in Union Church, Hongkong. The pastor, Rev. Mr. Hickling, who is using his Endeavor Society as a means of interesting and encouraging the Christian soldiers stationed there, had invited the Endeavor Secretaries for India and China to come to the meeting and speak a few words about the work in other places. But quite unexpectedly two other strangers came into the little meeting, one of whom proved to be the founder of the first Christian Endeavor Society in all India and the other the son of one of India's most famous missionaries. And

what had called these four strangers, without any prearrangement, to come together at this little meeting? Simply the attractions of the Christian Endeavor name and the Christian Endeavor bond of fellowship and the pledge "to attend and take some part in every Christian En-

deavor prayer meeting." Is it not a great advantage that the Endeavor Society not simply inspires its members with loyalty to their local church but also brings them into a strong sympathy with fellow-Endeavorers all over the world?

## Missionary Journal.

### BIRTH.

AT Ningpo, April 1st, the wife of Rev. G. W. SHEPPERD, E. M. M., Ningpo, of a son.

### MARRIAGES.

AT Kia-ting, March 22nd, Mr. THEODORE A. K. SÖRENSEN and Miss CIST RASMUSSEN, of the C. I. M.

AT Hangechow, April 5th, A. C. MOULE, C. M. S., and Miss MABEL BENNETT WOLLESTEN.

AT Hongkong, April 5th, Rev. GARDEN BLAICKIE, M.A., and Miss TINA M. ALEXANDER, M.B., Ch.B., of the E. P. M., Swatow.

### DEATH.

AT Kwai-ping, April 10th, Rev. HENRY ZEHR, C. and M. A., of confluent small-pox age 27 years.

### ARRIVALS.

AT SHANGHAI :—

April 3rd, Rev. R. C. FORSYTH and wife (ret.) and Rev. DONALD SMITH, E. B. M.; Misses JEPSEN and KORIG, C. I. M., from Germany.

April 7th, Mrs. R. J. DAVIDSON (ret.) and Miss CHILD, F. F. M. A., West China.

April 9th, Miss MARGARET KING (ret.), C. I. M., from Canada.

April 17th, Mrs. A. P. PECK (ret.), A. B. C. F. M., Pao-ting-fu.

April 26th, Rev. J. W. STEVENSON (ret.), C. I. M.; Rev. A. J. and Mrs. WALKER (ret.).

### DEPARTURES.

FROM SHANGHAI :—

April 1st, Misses McCULLOCH and Mr. R. POWELL, C. I. M., for Australia.

April 2nd, Mr. J. B. MILLER, C. I. M., for Canada. Rev. C. F. KUPPER, D.D., M. E. M., for U. S.

April 4th, Bishop and Mrs. CASSELS and six children, C. I. M., for England; Miss WEBER, C. I. M., for America, via England.

April 8th, Miss M. C. PETERSEN, C. I. M., for Germany; Rev. W. H. LINGLE and family, A. P. M., for U. S.

April 19th, Rev. and Mrs. K. W. ENGBAHL, S. M. S.

April 22nd, Dr. and Mrs. JUDD, Mrs. E. MURRAY and child, Miss MCFARLANE, C. I. M., for England; Rev. WM. DEANS and family, C. S. M., for England; Mrs. G. G. WARREN and two children, Miss A. WATSON W. M. S., for England.

April 23rd, Mr. and Mrs. RÖHM and two children, C. I. M., for Germany.

April 28th, Mrs. W. MUNTER and Miss M. E. MCNEILL, M.D., I. P. M., for England.

